





V. S. Aptc,  
The Author.



THE  
STUDENT'S GUIDE  
To  
**SANSKRIT COMPOSITION**

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A TREATISE ON SANSKRIT SYNTAX  
FOR THE USE OF SCHOOLS AND COLLEGES

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BY  
**VA'MAN SHIVARA'M A'PTE, M.A.**

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TO  
ALL SINCERE & PATRIOTIC LOVERS  
AND  
WORKERS IN THE FIELD  
OF SANSKRIT  
**THIS BOOK IS DEDICATED**

as the first humble attempt towards  
doing something calculated to  
encourage a critical study  
of the Language

By

**The Author**



## Preface to the Second Edition

A GLANCE at the Table of Contents will show that this edition differs from the first in many respects. The additions and alterations that have been made both in *matter* and *arrangement* require a few words of explanation.

The main body of the work is divided into four parts. The first part gives the general scope of *Syntax* and lays down the principal laws of *Concord*. The second part deals with *Government*, and gives principal rules in the *Karaka Prakarana*. In the third part are considered the more important *Grammatical Forms*, the meaning and use of which require explanation; such as several kinds of Participle, the Infinitive Mood, the ten Tenses and Moods. Particles, such as are most frequently used in Sanskrit Literature, are also treated and illustrated, being alphabetically arranged and distributed over eight Lessons. Some peculiarities of the Parasmaipada and Atmanepada—certain roots taking the one or the other *pada* according as they are used in a particular sense or are preceded by certain prepositions—which were given in an Appendix in the first edition, have here been incorporated into the body of the work, and treated in two additional Lessons. The fourth part gives matter not given in the first edition—the *Analysis and Synthesis of Sanskrit Sentences*. I have tried to apply the system of English analysis to Sanskrit Sentences, and in doing so I have illustrated the rules of English Grammar by examples from Sanskrit authors, making such additions and alterations as were necessitated by the peculiarity of the Sanskrit idiom. To some this portion may perhaps appear superfluous. But my experience is that a correct knowledge of the relations subsisting between the different parts of a Sanskrit sentence is highly useful to the students, not only in translat-

ing from Sanskrit into English, but also translating from English into Sanskrit, in as much as it clearly brings to his notice the difference in construction between two languages, and in composing sentences. The general rules of Analysis are much the same in all languages, but their application is not easily understood. In Section II of this part some rules on the *order of words* have been given, mostly drawn from an examination of the construction of Sanskrit sentences and comparison with Latin idiom. The third Section takes up the *Composition* of sentences, where the student has to frame some sentences so as to apply the rules of analysis given in the first Section. Several exercises have, with this view, been given in this Section. I am inclined to believe that these exercises, if carefully worked, will give the student considerable facility in writing a few sentences of *original* Sanskrit on a given subject. The student has also been shown how to *paraphrase* Sanskrit passages, and it is expected that, with the help of Analysis, he will be able to paraphrase in Sanskrit as he does in English. The fourth Section treats of Letter-writing, in which are given, with example and exercises, some of the common forms of letters. On this subject I have derived considerable help from a number of manuscripts, dealing with प्रशस्तयः—forms of writing—that were brought to my notice by Dr. Bhandarkar, and kindly placed at my disposal for some months.

This edition differs also in the arrangement of matter. Each Lesson here consists of three parts; the first gives the rules with illustrations; the second and third give sentences for exercises. *Choice Expressions and Idioms*, which were in the former edition, given after the rules, and the *Sentences for Correction* which were given last, have here been given after the Notes. The *Idioms* have been arranged in the alphabetical order of the important words in their English equivalents, and a good many taken from



in his elementary course of study, have not been included. The importance of the *Index* need not be much dilated upon, since it facilitates reference to a very remarkable degree and is now regarded as almost a *sine qua non* of such words. For this I must thank Professor Max Müller, who was kind enough to suggest, among other things, this idea of giving an Index. The Notes, given after Part IV, retain much of their former character. They are mostly intended to be explanatory. Individual words, being included in the Glossaries, not have here been repeated.

There are the main additions and alterations made in this edition. Beside, the work has been most carefully revised throughout: indeed, it will be difficult to find a page which has not undergone careful revision. Several rules have been recast; and many more, drawn from a closer study of Sanskrit Grammar and the works of classical authors, have been added to each Lesson. Throughout the book several Sanskrit passages have been added, either to the illustrative sentences, or to the sentences for exercise. The effect of this and the like additions has been to increase the matter by nearly one-half. Yet by a suitable arrangement of types, the volume of the work has not much increased, and that it may be within the reach of all classes of students, the price has been reduced to Re. 1, as. 8. The rapid sale of a large edition in less than three years shows that the book, in some measure, supplied a felt want; and it is hoped that the student of Sanskrit will find this edition more useful and a better guide to Sanskrit composition than the first, on account of the improvements effected in it.

Before concluding, I must not omit to tender my most sincere thanks to Dr. R. G. Bhandarkar, who was kind enough to spare time to go over the greater portion of the book with me, and to make several important suggestions which have been mostly acted upon; and secondly, to

Mr. Lee Warner, Acting Director of Public Instruction who, at the recommendation of Dr. Bhandarkar, was pleased to sanction the work for use in High Schools. My acknowledgments are also due to Dr. Morell, Professor Bain, and Mr. McMordie, whose works have been useful to me in writing Part IV; and lastly to Mr. M. Sheshagiri Prabhu of the Madras Presidency, who was the first to suggest the addition of Analysis and Synthesis of sentences.

*Poona, 24th December, 1885*

V. S. A'PTE

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### Preface to the Third Edition

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For this edition the book has been carefully revised throughout, and some sentences have been added, particularly in the illustration of rules. As the work is now used as a text-book in several High Schools, even in the other Presidencies, no material changes in its plan and scope have been effected. It gives me great pleasure to find that the several important changes made in the second edition have met with general approval, and that the book affords help, however slight, to the student in writing Sanskrit correctly and mastering some of the intricacies of its idiom.<sup>c m</sup>

*Poona, 11th December, 1890*

V. S. A'PTE

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## LIST OF CONVENTIONAL ABBREVIATIONS USED IN THE BOOK

*N. B.*—Where a Roman figure is followed by an Arabic figure, the former signifies the canto or chapter (in the case of Mb. and Ràm., the Parva or Kànda), and the latter the number of the verse; a single Arabic figure in the case of dramas signifies the number of the act.

A. R. stands for Anarghyaràghava.

Bg. , , Bhagavadgītā (Bombay Edition).

Bk. , , Bhattikāvya.

B. R. , Bàlaràmàyana.

C. Chànakyas'ataka.

Dk. , Das'akumàracharita, I. denoting the first part,  
and II. the second, and the Arabic figure  
the number of the story (Bombay Edition).

## G. M. , , Ganaratnamahodadhi.

**H.** Hitopades'a. the Arabic figures denoting the four parts in their order (Bombay Edition).

H. C. , , Harshacharita.

K. Bāna's Kàdambarî (Bombay Edition), the Arabic figure signifying the number of the page.

Kàv. , , Kàvyaprakàs'a.

## Ki. „ Kiratarjunîya.

Ku. , Kumārasambhava ( Calcutta Edition ).

M. „ Mālavikāgnimitra (Bombay Edition).

Màl. „ Målatîmådhava . ( Bombay Edition ).

Manu. stands for Manusmṛiti.

Mb.	,, Mahābhārata.
Mbh.	,, Mahābhāshya.
Me.	,, Meghadūta.
Mk.	,, Mrichchhakatīka.
Mu.	,, Mudrārākshasa.
Mv.	,, Mahāvīracharita,
Nāg.	,, Nāgānanda.
P.	,, Pan'chatantra, the Roman figure denoting the number of the tantra, and the Arabic figure the number of the story ( Bombay Edition ).
P. R.	,, Prasannarāghava.
R.	,, Raghuvaṃs'a ( Bombay Edition ).
Rām.	,, Rāmāyana.
Ratn.	,, Ratnāvalī ( Calcutta Edition ).
S'.	,, S'ākuntala ( Bombay Edition ).
S'. B.	,, S'āmkarābhāshya.
Si'.	,, S'is'upālavadha.
S. K.	,, Siddhāntakaumudī.
S.' M.	,, S'amkarāchārya's Mohamudgara.
Su.	,, Subhāshitaratnākara.
U.	,, Uttararāmācharita ( Calcutta Edition ).
V.	,, Vikramorvaśīya ( Bombay Edition ).
Vār.	,, Vārttika of Kātyāyana.
Vās.	,, Vāsavadattā.
V. B.	Viddas'ālabhan'jikā.
Ve.	,, Venīsaṃhāra. ( Calcutta Edition ).
Y.	,, Yājn'avalkyasmṛiti, where II. denotes the Vyavahāra chapter.

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PART I  
INTRODUCTORY

'SYNTAX' in English deals with the mode of arranging words in sentences, and lays down rules for the proper and correct arrangement of words. In Sanskrit and other languages that are rich in inflexions, *Syntax* has not this definite scope. The grammatical inflexion itself shows the relation of one word to another, and no harm or inaccuracy occurs, if the student does not observe the usual order of words in a sentence. Take, for example, the English sentence "Rāma saw Govind." If the order of the words, 'Rāma,' and 'Govind,' be changed, there will be a very great difference in the meaning; it will, in fact, be a different sentence altogether. Take, however, the Sanskrit sentence for the same : रामो गोविदमपश्यत्. Here, even if the order of the words be changed, no difference occurs in the meaning : the sentences रामो गोविदमपश्यत्, गोविदं रामोऽपश्यत्, अपश्यद्रामो गोविदं &c., all mean the same thing. The *order* or *arrangement* of words in Sanskrit sentences is not, therefore, a point of great importance except in some cases; but this does not mean that perfect arbitrariness is allowed, and there are certain cases in which it is necessary to arrange words in a particular manner. In Sanskrit Grammars, rules on *Concord* and *Order* are rarely given. The "Kāraka-

Prakarna" in the *Siddhânta Coumudi* is popularly, though not correctly, taken to represent Syntax in Sanskrit; but it represents only one of the parts of Syntax properly so called, i.e., *Government*. The use and meaning of particles and grammatical forms has also to be taken into account in the joining together of words into sentences. This portion of Grammar is usually considered in English Grammars under *Etymology*; and in Sanskrit Grammars, in explaining the formation of words in *Accidence*, the use of the words themselves is given; as, in the Sûtra लटः शतशानचा-चप्रथमासमानाधिकरणे (Pànnini III. 2. 124.) which states how to form present participles as well as when to use them. In treating of 'Syntax' in Sanskrit, one has thus to look mainly to Concord and Government and the Use and Meaning of Grammatical Forms and Words, and the Lessons in this work are accordingly arranged.

As already remarked, the *order* of words is not so important a point in Sanskrit as in English; but there are a few cases in which it has to be carefully attended to. Some hints on this subject will be found in Part IV.

§ 2. There are in Sanskrit, as in English and other languages, three persons and three genders. The use of *persons* is not practically different from what it is in English. As regards *genders* of nouns in Sanskrit, no definite rules can be laid down to distinguish one from another. The assignment of genders is purely arbitrary, except in those cases where the male and female sexes are indicated, and where the distinction is natural; as, चटकः 'a male sparrow,' चटका 'a female sparrow;' हंसः, हंसी; अजः, अजा &c. The arbitrariness of genders may well be seen from the fact that there are, in Sanskrit, three words of three different genders for one and the same thing; 'wife' is represented by दार (*masc.*) भार्या (*fem.*), and कलन् (*neut.*); 'body' by कायः, तनुः, and शरीरं &c. Genders must, for the most part, be studied from the dictionary.

There are three *numbers*, instead of two, as in English or Latin, some peculiarities in the use of which are noted below.

**§ 3.** The three numbers in Sanskrit are the singular, dual, and plural. The singular number denotes 'one' or a single individual, but often represents, as in English, the whole class; as, नरः 'a man'; सिंहः सर्वश्वापदेषु वलिष्ठः 'the lion is the strongest of all the beasts.'

*Note.*—To represent a class the singular or plural may be used: 'Brāhmaṇas must be respected' may be expressed by ब्राह्मणः पूज्यः, or ब्राह्मणाः पूज्याः.

**§ 4.** The dual denotes 'two'; अश्वनौ 'the two As'vins'; दंपती 'a pair' (husband and wife). But words meaning a 'couple' or 'pair' such as, द्वय, द्वितीय, युगल, युग, द्वन्द्व, &c. are always singular, except when several pairs are indicated; as, बाहुद्वयं 'a pair of arms'; सुकुमारचरणयुगलं 'a pair of delicate feet.'

(a) The dual form sometimes denotes a 'male' and a 'female' belonging to the same class, the form being an instance of the एकशेषद्वन्द्व compound; as, जगतः पितरौ वंदे पार्वती-परमेश्वरी (R.I. 1) 'I salute the parents of the universe, Pa'rvati and Parames'vara (S'iva).'

**§ 5.** Some words having a dual sense, that occur in the plural form in English, ought in Sanskrit to be translated by the dual alone; as, 'he washed his hands and feet' हस्तौ पादौ चाक्षालयत्; 'she shut her eyes' सा लोचने न्यमीलयत्.

**§ 6.** The plural denotes 'more than two' and may, like the singular, represent the whole class; शकुंताः 'birds,' or a 'class of birds.' But there are some words in Sanskrit which, though plural in form, are singular in sense; as, दाराः 'wife'; similarly अप्, वर्षा, सिकता, अक्षता, असु, प्राण, &c.

(a) Sometimes the plural is used to show respect, or to speak of a person with reverence; as, इति श्रीशंकराचार्याः 'so says the revered S'ankara.'

(b) In the first person the plural sometimes stands for the singular, if the speaker is a high personage; as, वयमपि भवत्यौ सखीगतं किमपि पृच्छामः (S'. 1) 'we, too, (*i.e.* I) ask your ladyships something regarding your friend'; वयमपि स्वकर्मण्यभियुज्यामहे (Mu. 3) 'we, too, shall apply ourselves to our work.' But this condition is not absolutely necessary; *e.g.*, कित्वर्ण्यसदो वयमनभ्यस्तरथचर्यः (U. 5).

§ 7. Names of countries are always in Sanskrit used in the plural because they are taken from the people themselves; as, अहं गतः कदाचित् कलिंगान् (Dk. II. 7) 'I once went to Kalinga' (the country of the Kalingas).

*Note.*—When the words देश, विषय &c. are used with the names of countries, the singular must be used; as, मगधदेशे पाटलिपुत्रं नाम नगरं 'there is a town called Pataliputra in the country of the Magadhas.'

§ 8. The plural of proper nouns not unfrequently denotes the family or race, as in English; as, रघूनामन्वयं वक्ष्ये (R. I. 9) 'I shall describe the family (genealogy) of the race of Raghu'; जनकानां रघूनां च संबन्धः कस्य न प्रियः (U. 1) 'to whom is a connection between the families of Raghu and Janaka not dear?'

## LESSON I

§ 9. "When two connected words are of the same gender, number, person or tense, they are said to agree with one another, or to be in **Concord**. Speaking of a man, we have to say *he*, of a woman *she*, of a plurality of persons *they*; these are agreements or concords." —*Bain*.

The Concords that deserve notice in Sanskrit are three: (1) *Concord of Subject and Verb*, (2) *Concord of Substantive and Adjective*, and (3) *Concord of Relative and its Antecedent*.

### Concord of Subject and Verb.

§ 10. That about which something is said or asserted is called the *subject* of a sentence, and is put in the nominative-

case. A verb, as in English, agrees with its subject in *number* and in *person*; as, आसीद्राजा शूद्रको नाम ( K. 5 ) 'there was a king named S'ùdraka'; साधयामो वयं ( S. 1 ) 'we go' ( take our way ).

§ 11. The *predicate*, or that which is said about the subject, may be a finite verb, as in the above instances, or a substantive or adjective with अस् 'to be' expressed or understood. In such cases the substantive should be used in its natural gender, being made to agree with the subject only in *case*; as, सा कुलपतेरुच्छवसितमिव ( S'. 3 ) 'she is, as it were, the life of the Kulapati'; ककुदं वेदविदां ( Mk. 1 ) 'who is the hump ( chief ) of those who know the Vedas.'

*Obs.* The concord of the adjective is given in Lesson II.

(a) The verb, when used in such cases, always agrees with the subject; as, तस्मात्सखा त्वमसि ( U. 5 ) 'thou art, therefore, a friend.'

(b) When words like पात्र, आस्पद, स्थान, पद, प्रमाण, and भाजन, are used as predicates, they are always in the singular number and neuter gender, though the subject, be of any number or gender, and the verb agrees with the subject, and not with the predicative noun, whatever be its position; as, गुणः पूजास्थानं गुणिषु ( U. 4. ) 'in the meritorious, merits are the object of worship'; आर्यमिश्राः प्रमाणं ( M. 1 ) 'your honour is an authority' ( your opinion is accepted ); संपदः पदमापदां ( H. 1 ) 'wealth is the abode of miseries'; त्वमसि महसां भाजनं ( Mäl. 1. ) 'thou art the receptacle of light'; विविधमहमभूवं पात्रमालोकितानां ( Mäl. 1 ) 'in various ways did I become the object of ( her ) looks.'

Here it would be wrong to say गुणः पूजास्थानमस्ति, अहं पात्रमभूत्, though the words स्थानं and पात्रं be placed anywhere in the sentence.

§ 12. The noun or adjective used to complete the sense of the so-called verbs of incomplete predication, such as, 'be,' 'become,' 'grow,' 'seem,' 'appear,' is put in the nominative case; as, यदि सर्ग एष ते ( R. III. 51 ) 'if this be

thy resolution;’ प्रभुर्भूषुर्भुवनत्रयस्य ( S'i. I. 49 ) ‘wishing to become the lord of the three worlds’; so मदनकिलष्टेयमालक्ष्यते ( S'. 3 ).

(a) The same rule holds good in the passive construction of the transitive verbs of incomplete predication, such as, ‘call,’ ‘name,’ ‘make,’ ‘consider,’ ‘think,’ ‘choose,’ ‘appoint’ &c.; as, कुक्कुरो व्याघ्रः कृतः ( H. 4 ) ‘the dog was made a tiger’; नायं मूर्खो मन्तव्यः ‘he should not be considered a fool’ &c.

§ 13. When the subject consists of two or more nouns connected by ‘and’ the verb agrees with their *combined* number; as, तयोर्जगृहतुः पादान्राजा राज्ञी च मागधी ( R. I. 57 ) ‘the king and the queen Māgadhi seized their feet.’

(a) When the nouns are not taken together, but each is considered separately, or when they together, form but one idea, the verb may be singular; as, न मां त्रातुं तातः प्रभवति न चांवा न भवती ( Māl. 2 ) ‘my father cannot save me, neither can my mother, nor yourself’; पटुत्वं सत्यवादित्वं कथायोगेन बृध्यते ( H. 1 ) ‘skill and truth-speaking is known in conversation.’

(b) Sometimes the verb agrees with the nearest subject and is left to be understood with the rest; as, अहश्च रात्रिश्च उभे च संध्ये धर्मोऽपि जानाति नरस्य वृत्तम् ( P. I. 4 ) ‘day and night both the twilights, and Dharma also knows the action of man.’

So in Latin: (a) ‘Tempus necessitaque postulat,’ ‘time and necessity demand’; (b) Filia et unus e filiis captus est,’ ‘a daughter and one of the sons was taken prisoner.’

§ 14. Singular subjects connected by ‘or’ will take a singular verb; as, रामो गोविदः कृष्णो वा गच्छतुं ‘let Rāma, Govind or Krishna go’; so शिशुत्वं स्त्रैणं वा भवतु ननु वंद्याऽसि जगतः ( U. 4 ).

(a) When the subjects are of different numbers, the verb will agree with the nearest subject; as, ते वाऽयं वा पारितोषिकं गृहणातु ‘let them or this (person) take the reward.’

§ 15. When two or more nominatives of different persons are connected by 'and' the verb agrees with their combined *number*; and in *person*, agrees with the *first* person in preference to the *second* or *third*, and with the *second* in preference to the *third*; as, त्वं चाहं च पचावः (Mbh.) 'thou and I cook,' similarly ते किंकरा अहं च श्वो ग्रामं प्रतिष्ठेमहि 'those servants and myself shall start for the village to-morrow'; त्वं चैव सोमदत्तिश्च कर्णश्चैव...तिष्ठत (Mb. VII. 87. 12) 'thou, Somadatti and Karna remain.'

So in Latin: 'Si tu et Tullia lux nostra *valetis*, ego et suavissimus Cicero *valemus*,' 'if thou and my darling Tullia are well, so am I and my sweetest Cicero.'

§ 16. When two or more nominatives of different persons are connected by 'or,' the verb agrees with the one *nearest* to it in *number* and *person*; as, 'he or you have done the work' स वा यूयं वैतत्कर्माकुरुत्; 'either they or we can do this difficult work' ते वा वयं वैदं दुष्करं कार्यं संपादयितुं शक्नुमः.

§ 17. When two or more subjects are in apposition to some pronoun or noun, the predicate agrees with the latter; as, माता मित्रं पिता चेति स्वभावात्तितयं हितम् (H. 1.) 'the mother, the friend, and father, (these) three are naturally friendly.'

उर्वशी सुकुमारं प्रहरणं महेद्रस्य । प्रत्यादेशो रूपगर्वितायाः  
श्रियः । अलंकारः स्वर्गस्य । (V. 1)

सर्वत्रौदरिकस्याभ्यवहार्यमेव विषयः । (V. 3)

हा कथं महाराजदशरथस्य धर्मदाराः प्रियसखी मे कौशल्या ।  
क एतत्प्रत्येति सैवेयमिति । (U. 4)

सार्थवाहस्यार्थपतेर्विमर्दको वहिश्चराः प्राणाः । (Dk. II. 2)

ममापि दुर्योधनस्य शंकास्थानं पांडवाः । (Ve. 2)

त्वं चाहं च वृत्रहन्तुमौ संप्रयुज्यावहै । (Mbh.)

प्रवृद्धं यद्वैरं मम खलु शिशोरेव कुरुभि-  
 न् तत्रार्थे हेतुर्न भवति किरीटी न च युवाम् । (Ve. 1)  
 त्वं जीवितं त्वमसि मे हृदयं द्वितीयं  
 त्वं कौमुदी नयनयोरमृतं त्वमङ्गे । (U. 3)  
 बलवानपि निस्तेजाः कस्य नाभिभवास्पदम् ।  
 निःशंकं दीयते लोकैः पश्य भस्मचये पदम् ॥ (H. 2)  
 तीर्थोदकं च वह्निश्च नान्यतः शुद्धिर्महतः । U. 1  
 इक्ष्वाकुवंश्यः ककुदं नृपाणां ककुत्स्थ इत्याहितलक्षणोऽभूत ।  
 (R. VI. 71)

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### ADDITIONAL SENTENCES FOR EXERCISE

अस्ति तावदेकदा प्रसंगतः कथित एव मया माधवाभिधानः कुमारो  
 यस्त्वमिव मामकीनस्य मनसो द्वितीयं निवन्धनम् । (Mal. 3)

एकस्मिन्जीर्णकोटरे जायया सह निवसतः पश्चिमे व्रयसि वर्तमानस्य  
 कथमपि पितुरहस्येवैको विधिवशात्सूनुरभवम् । (K. 25)

देव काचिच्छंडालकन्यका शुकमादाय देवं विज्ञापयति । सकलभुवन-  
 तलसर्वरत्नानामुदधिरिवैकभाजनं देवः । विहंगमश्चायमाश्चर्यभूतो निखिल-  
 भुवनतलरत्नमिति कृत्वा देवपादमूलमागताहमिच्छामि देवदर्शनसुखमनुभवितु-  
 मिति । (K. 8)

आयुः कर्म च वित्तं च विद्या निधनमेव च ।

पंचैतान्यपि सूज्यन्ते गर्भस्थस्यैव देहिनः ॥ (H. 1)

रहस्यभेदो यञ्चाच च नैष्ठुर्यं चलचित्तता ।

क्रोधो निःसत्यता द्यूतमेतन्मित्रस्य दूषणम् । (H. 1)

अदेयमासीत्त्रयमेव भूपतेः शशिप्रभं छत्रमुभे च चामरे । (R. III. 16)

निसर्गभिज्ञास्पदमेकसंस्थमस्मिन्द्वयं श्रीश्च सरस्वती च । (R. VI. 29)

व्यतिकरितदिग्न्ताः श्वेतमानैर्यशोभिः ।

सु कृतविलसितानां स्थानमूर्जस्वलानाम् ।

अकलितमहिमानः केतनं मडगलानां  
कथमपि भुवनेऽस्मस्तादृशाः संभवन्ति ॥ (Māl. 2)

The king of the Vangas lost his life in battle.  
When she saw that dreadful sight, her hands and feet began to tremble.

O Govind, thou art my life, my joy, my object of pride, my all the world.

They became an object of suspicion without any fault of theirs.

Good wives are the prime cause of all religious actions.

Bhîshma, Drona, Kripa, Karna, thyself, the powerful Bhoja, S'akuni, Drauni, and myself, constitute, O king, your army.

When he fell down from his horse, Râma, Gopâla and we two were present.

Why do you and Krishna not try to finish this work ? Is it very difficult ?

Obedience, truthfulness, want of pride, and assiduity in doing his work : these are the merits of a servant.

You, Râma, and myself passed the time happily in the forest of Dandakâ.

Riches are a source of innumerable miseries in this world.

Paras'urâma, the son of Hari, is the jewel of his class, and the ornament of his family.

Let that man or these boys take this fruit.

Hari and I, or you and Krishna, can do this work; neither Gopâla nor his younger brothers can do it.

You two, the three servants of Pushpamitra, and two other men should go to the royal court.

## LESSON II

## Concord of Substantive and Adjective.

§ 18. In English an adjective is used with all genders, numbers and cases, in the same unaltered form; as a *good* man, *good* tables, I saw a *good* horse &c. In Sanskrit, however, all adjectives, whether participial, pronominal or qualitative, must take the same *gender*, *number*, and *case* as the noun which they qualify; as, गच्छन्ती नारीं, का तृप्तिः, तत्सुखं; शोभनानि गृहाणि ‘*good* houses’; शोभनेभ्यो गृहेभ्यः ‘from *good* houses’; शोभनाभ्यो वापीभ्यः ‘from *good* wells’; हरिं पश्यन् मुच्यते &c. The adjective in Sanskrit must, in fact, be treated like a noun capable of taking cases, genders, and numbers.

*Obs.* Numeral adjectives differ from ordinary adjectives. They have particular rules for their use, for which see *Grammar*.

§ 19. When adjectives are used in Appositional or *Bahuvrīhi* compounds, they are used in their original unmodified form; as, कृष्णमृगः ‘a black deer’; रक्तनेत्रा ‘of red eyes’ (fem.); रूपवद्भार्या ‘a beautiful wife’; गृहीतधनुः ‘a bow taken’; अन्यसंकांतहृदयो नरः ‘a man whose heart is fixed on another (lady)’ &c.

(a) There are a few exceptions. The sign of the feminine gender is retained, when the feminine is treated as an appellative, when an ordinal number in the feminine gender is the first member or when the first member is regarded as a class-name; as, दत्ताभार्यः, पंचमीभार्यः, शूद्राभार्यः &c.; also सुकेशीभार्यः, सौञ्जीभार्यः; For further particulars see *Siddhânta-Kaumudi* on *Pânini VI. 3. 34-41*.

§ 20. When participial adjectives, such as, past and potential passive, are used as predicates, and when the subject is followed by an appositional noun used predicatively, the participle agrees with the subject (see § 11); as, मालविकोपायनं प्रेषिता (M.1) ‘Mâlavikâ was sent (as) a present.’

**§ 21.** When there are two or more substantives qualified by the same adjective, the latter is used in their combined *number*. As regards *gender*, when the substantives are masculine and feminine, the adjective will be *masculine*, and when they are masculine or feminine and neuter, the adjective will be *neuter* as पक्षपातिनावन्मयोरहं देवी च (M. 1) 'I and the Queen are (respectively) interested in these two'; तस्मन्सत्यं धृतिज्ञनं तपः शोचं दमः शमः। धृवाणि पुरुषव्याघ्रे लोकपालसमे नृपे॥ (Mb. III. 58. 10) truth, courage, knowledge religious austerities, purity, self-control, and tranquillity, are firm in that king, pre-eminent among men and resembling the guardians of the worlds.'

*Obs.* This rule is based on the principle involved in Panini I. 2. 72 त्यदादीनि सर्वेनित्यम्; on which a Vartika says: त्यदादितः शेषे पुनर्पुंसकतो लिंगवचनानि; सा च देवदत्तश्च ती; तच्च देवदत्तश्च यज्ञदत्ता च तानि; तच्च देवदत्तश्च ते.

So in Latin: 'Pater mihi et mater *mortui sunt*', 'my father and mother are dead.'

**§ 22.** But an adjective in Sanskrit often agrees with the substantive nearest to it; as, यस्य वीर्येण कृतिनो वयं च भुवनानि च (U. 1) 'by whose valour we are rendered happy, as also the three worlds' (भुवनानि कृतीनि); कामश्च ज्युभितगुणो नवयौवनं च (Mal. 1) 'Love has displayed its power, as also the blooming youth.' Here we must follow what is called the लिंगविपरिणाम process; that is, the gender must be understood again to suit the next substantive.

### Concord of Relative and its Antecedent.

**§ 23.** The concord of the relative pronoun and its antecedent has no special peculiarities in Sanskrit. The relative pronoun agrees with its antecedent in *gender*, *number*, and *person*, the *case* of the relative being determined by its relation to its own clause. Like other pronouns in Sanskrit, it may stand by itself, or may be used adjectively. The rela-

tive pronoun generally precedes the noun to which it relates in the relative clause; or the relative may stand alone, the antecedent noun being used with the demonstrative pronoun; while sometimes the antecedent noun is not expressed at all; अंतर्यो मृग्यते स स्थाणुर्वो निःश्रेयसायास्तु (V. 1) 'may that Sthānu, who is inwardly sought, contribute to your supreme happiness; बुद्धिर्यस्य बलं तस्य (P. I. 9) 'he who has intellect has strength' (knowledge is power); धिगस्मान् सवन्ये एकाकिना वटुना सह युध्यामहे 'fie upon us all, who are fighting with a single-handed boy !'

§ 24. When the relative has for its predicate a substantive differing in gender from the antecedent, the relative generally agrees with the predicate; as, शौत्यं हि यत् सा प्रकृतिर्जलस्य (R. V. 54) 'for what is coolness is the natural property of water'; so मातुस्तु यौतकं यत् स्यात् कुमारीभाग एव सः (Manu. IX. 131).

*Obs.* It will be seen from these examples that the relative pronoun agrees in gender with the noun it qualifies. But Pāṇini in I. 4.32 says कर्मणा यमभिप्रैति स (not तत्) संप्रदानम्.

§ 25. When the relative stands for a whole sentence, such as is represented by 'that' in English, it is always used in the neuter gender singular (यत्); as, ननु वज्जिरण एव वीर्यमेतद्विजयंते द्विषतो यदस्य पक्ष्याः (V. 1) 'is not indeed Indra's valour *that* his allies subdue their enemies ?' मम तु यदियं याता लोके विलोचनचंद्रिका । नयनविषयं जन्मस्त्येकः स एव महोत्सवः । (Mal. 1) 'But *that* she, the moon-light of my eyes, came within the range of my sight, is the only great festival (joyous occasion) in my whole existence.'

In such cases in the principal sentence, the gender of the demonstrative is the same as that of the antecedent noun (महोत्सवः), and not neuter because यत् is neuter.

तयैव देवतया तयोः कुरालवाविति नामनी प्रभावश्चाख्यातः । (U. 2)

यदेते चंद्रसरोरक्षकास्त्वया निःसारितास्तदनुचितं कृतम् । (H. 3)

यस्मिन्नेवाधिकं चक्षुरारोपयति पार्थिवः ।

अकुलीनः कुलीनो वा स श्रियो भाजनं नरः ॥ (P. I. 8)

कृताः शरव्यं हरिणा तवासुराः

शरासनं तेषु विकृष्टतामिदम् । (S'. 6)

स सुहृद् व्यसने यः स्यात् स पुत्रो यस्तु भक्तिमान् ।

स भूत्यो यो विधेयज्ञः सा भार्या यत्र निर्वृतिः ॥ (P. I. 15)

पांडवाश्च महात्मानो द्रौपदी च यशस्विनी ।

कृतोपवासाः कौरव्य प्रयुः प्राङ्गमुखास्ततः ॥ (Mb. XVII. 1. 29)

धर्मः कामश्च दर्पश्च हर्षः क्रोंवः सुखं वयः ।

अर्थादितानि सर्वाणि प्रवर्तन्ते न संशयः ॥ (Rām. VI. 62. 37)

उमावृषाढ्कौ शरंजन्मना यथा यथा जयंतेन शचीपुरंदरौ ।

तथा नृपः सा च सुतेन मागवी ननन्दतुस्तत्सदृशेन तत्समौ ॥ (R. III. 23)

## ADDITIONAL SENTENCES FOR EXERCISE

धन्या सा याऽर्यपुत्रेण वहु मन्यते या चार्यपुत्रं विनोदयन्त्याशानिवन्धनं जाता जीवलोकस्य । (U. 3.)

सोऽयं पुत्रस्तव मदमुचां वारणानां विजेता

यत्कल्याणं वयसि तरुणे भाजनं तस्य जातः । (U. 3)

न प्रमाणीकृतः पाणिर्बल्ये वालेन पीडितः ।

नाहं न जनको नागिनर्नानुवृत्तिर्न संत्रितिः ॥ (U. 7)

यं ब्राह्मणमियं देवी वाग्वश्येवानुवर्तते ।

वस्तरं रामचरितं तत्प्रणीतं प्रयुज्यते ॥ (U. 1)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् ।

त्रयश्च दूषणखरत्रिमूर्ढनो रणे हताः ॥ (U. 2)

रोगी चिरप्रवासी परावभोजी परावसथशायी ।

यज्जीवति तन्मरणं यन्मरणं सोऽस्य विश्वामः ॥ (H. 1)

मित्रं प्रीतिरसायनं नयनयोरानन्दनं चेतसः

पात्रं यत्सुखदुःखयोः सह भवेन्मित्रेण तद्दुर्लभम् ।

ये चान्ये सुहृदः समृद्धिसमये द्रव्याभिलाषाकुला-

स्ते सर्वत्र मिलन्ति तत्त्वनिकषग्रावा तु तेषां विपत् ॥ (H. 1)

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः ।

यस्यार्थाः स पुमाँल्लोके यस्यार्थाः स हि पण्डितः ॥ (H. 1)

हिंसाशून्यमयत्वलभ्यमशनं धात्रा मरुत्कलिपतं

व्यालानां पशवस्तृणाङ्कुरभुजः सूष्टाः स्थलीशायिनः ।

संसारार्णवलंघनक्षमधियां वृत्तिः कृता सा नृणां

यामन्वेष्यतां प्रयान्ति सततं सर्वे समाप्ति गुणाः ॥ (Bh. III. 10)

महिमानं यदुत्कीर्त्य तव संन्हियते वचः ।

श्रमेण तदशक्त्या वा न गुणानामियत्यया ॥ (R. X. 32)

यस्मिन् सत्यं च मेधा च नीतिश्च भरतर्षभे ।

अप्रमेयाणि दुर्धर्षे कथं स निहतो युधि ॥ (Mb. VI. 6. 26)

There are many good people in this city, but they are despised by some peevish, wicked, and narrow-minded men.

The King of Pataliputra and his Queen are both very generous.

I saw yesterday three beautiful lakes, six deep wells, and fifty-six extensive gardens.

He who speaks a lie in order to hide his fault, commits two faults.

That you should say so is certainly astonishing.

That a man should be always virtuous is the opinion of all philosophers, ancient and modern.

These sweet mangoes are sent (*use a participial adjective*) as a present by my younger brother.

That wicked people should hate the virtuous is but their inborn disposition.

Those persons who are ready-witted, can surmount difficulties.

On account of this incident I became (*adj. from जन्*) the object of their envy.

Patience, industry, and honesty are always commendable; but rashness, idleness, and faithlessness are censurable.

# PART II

## GOVERNMENT

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### LESSON III

#### The Accusative Case

§ 26. We now come to *Government*, the second general principle regulating the grammatical union of words in sentences. '*Government*' is the *power* which a word has to regulate the case of a noun or pronoun. The Lessons in this Part are intended to explain and illustrate this power.

§ 27. 'Kàraka' is the name given to the relation subsisting between a noun and a verb in a sentence. Thus any relation subsisting between words not connected with the verb will not be called a Kàraka. There are six Kàrakas in Sanskrit : कर्ता, कर्म, करण, संप्रदान, अपादान and अधिकरण. These relations belong to the first seven cases, except the Genitive, which is not regarded as a Kàraka case. कर्ता is principally the sense of the Instrumental, and means 'agent.' The nominative in Sanskrit, as in other languages, is simply the *naming* case, that which is concerned in अभिधान 'predication.' According to Pànini II. 3. 46 (प्रातिपदिकार्थलिंगपरिमाणवचनमात्रे प्रथमा) the nominative is used to denote the crude form or base of a word, gender, measure, and number only ; as, नीचैः, कृष्णैः, श्रीैः, ज्ञानैः, तटः-टी-टं, द्रोणैः, ब्रीहिः, एकैः, द्वौ, बहवैः &c.

*Note.*—Several indeclinable words govern nouns in one or another of the Kàraka cases, and such cases, are then called 'उपपदविभक्ति,' i.e., cases governed by indeclinables &c., as distinguished from कारकविभक्ति, cases governed by verbs ; as, नमो नृसिंहाय, मामंतरा, ग्रामादुत्तरं &c. The latter predominate over

the former, where both are possible ( उपपदविभक्तेः कारकविभक्तिवर्लीयसी ).

§ 28. The person or thing, upon whom or which the *effect* of an action takes place, is called the *object* of that action. An object is put in the Accusative case, except in the *passive* voice; as, स हरिमपश्यत् ‘he saw Hari’; ओदनं दुभुक्षुविषं भुक्ते (S. K.) ‘wishing to eat food he eats poison.’ Here हरि and विष are objects of the verbs अपश्यत् and भुक्ते. But in हरिः सेव्यते the *passive* form सेव्यते expresses the relation of object and verb which exists between हरि and सेव्; and therefore, हरि is not required to be in the Accusative case; but in हरिं सेवते there being no passive termination, the noun हरि is put in the Accusative case.

§ 29. Verbs signifying ‘to name,’ ‘to choose,’ ‘to make,’ ‘to appoint,’ ‘to call,’ ‘to know,’ ‘to consider,’ &c. and the like, govern a *factive* or *indirect* object, besides a direct object; as, त्वामामनंति प्रकृतिं (Ku. II. 13) ‘they consider thee to be Prakriti’; कामपि गणिकामवरोघमकरोत् (Dk. II. 6) ‘made a certain courtezan his wife’; जानामि त्वां प्रकृतिपुरुषं (Me. 6) ‘I know thee (to be) the chief person (minister).’

§ 30. All verbs that show *motion* govern the Accusative case; as, गतोऽहं कामदेवायतनं (Māl. 1) ‘I had gone to the temple of Cupid’; अहमपि महीमटन् (Dk. II. 2) ‘I also roaming over the earth’; यमुनाकच्छमवतीर्णः (P. I. 1) ‘went down to the bank of the Jumna’; so विच्चार दावं (R. II. 8). But this idea of *motion* is expressed in a variety of idiomatic expressions, where the motion is not *actual* but merely *conceived*; as, परं विषादमगच्छत् (P. I. 1) ‘was greatly dejected’; अश्वत्थामा किन यातः स्मृतिं ते (Ve. 3) ‘was not Asvatthāman thought of by you’; पश्चादुमाख्यां सुमुखी जगाम (Ku. I. 26) ‘the fair-faced lady afterwards went by (acquired) the name Umā’; so नरपतिहितकर्ता द्वेष्यतां याति लोके (P. I. 2); न तृप्तिमाययौ (R. III. 3).

(a) Generally intransitive roots preceded by prepositions, become transitive in sense, and then govern this case; as,

वृत् 'to be'; अनुवृत् 'to act according to,' 'to follow'; as, प्रभुचित्तमेव हि जनोऽनुवर्तते (S'i. XV. 41) 'the people indeed follow the will of their lord'; अचलतुंगशिखरमारुरोह (K. 120) 'ascended the lofty summit of the mountain'; similarly यन्ता गजस्याभ्यपतद्गजस्थं (R. VII. 37); नोत्पतति वा दिवं (K. 132); ऋषीणां पुनराद्यानां वाचमर्थेऽनुधावति (U. 1).

§ 31. \*The roots शी 'to lie down,' स्था 'to stand,' and आस् 'to sit,' when preceded by अधि govern the Accusative of the place where these actions are performed; as, चंद्रापीडो मुक्ताशिलापट्टमधिशिश्ये (K. 206) 'Chandrāpīda lay down on a slab of pearl-stone'; अर्धसिनं गोत्रभिदोऽधितष्ठौ (R. VI. 73) 'stood on (occupied) half the seat of Indra'; अध्यास्य पर्णशालां (R. I. 95) 'lying in a hut (made) of leaves.'

(a) †विश् with अभिनि governs the same case; as, अभिनि-विशते सन्मार्गम् (S. K.) 'he resorts to a good path'; so भयं तावत्सेव्यादभिनिविशते सेवकजनं (Mu. 5).

§ 32. ‡The root वस् 'to dwell,' when preceded by the prepositions उप, अन्, अधि or आ, governs the Accusative case of that which forms the place of residence; as, उप-अन्-आ-अधि-वसति वैकुण्ठं हरिः (S. K.) 'Hari dwells in Vaikuntha' (the heavens).

§ 33. §The words उभयतः, सर्वतः धिक्, and the double forms उपर्युपरि, अधोधि: अध्यधि, when they have the sense of 'nearness' and प्रति 'to,' govern the Accusative case; as, उभयतः कृष्णं गोपाः (S. K.) 'cowherds are on both sides of Krishna'; सर्वतः कृष्णं (ibid) 'on all sides of Krishna'; उपर्युपरि लोकं हरिः (ibid) 'Hari is just over the world'; अधोऽधो लोकं (ibid) 'just below the world'; धिग्जाल्मान् (U. 5) 'fie upon the rogues'; त मे संशीतिरस्या दिव्यतां प्रति (K. 132) 'I have no doubt

\* अधिशीडस्थासां कर्म । (I. 4. 46).

† अभिनिविशश्च । (I. 4. 47).

‡ उपान्वध्याङ्गवसः । (I. 4. 48).

§ उभसर्वतसोः कार्या धिग्पर्यादिषु त्रिषु ।

द्वितीयाम्बेडितान्तेषु ततोऽन्यत्रापि दृश्यते ॥ (Var.)

as to her being heavenly'; so दुभुक्षितं न प्रतिभाति किञ्चित् (Mbh.). When nearness is not indicated the Genitive may be used; as, उपर्युपरि सर्वेषामादित्य इव तेजसा (Mb.) 'higher and higher than all by means of his lustre, like the sun.'

(a) धिक् may sometimes be used with the nominative or vocative; as, धिङ् मूढ़ 'fie upon thee, fool'; धिगियं दरिद्रता (P. II.) 'cursed be this poverty.'

§ 34. \*The words अभितः, परितः ( both meaning 'round') समया, निकषा ( both meaning 'near') and हा, 'woe be to,' govern the Accusative case; as, परिजनो राजानमभितः स्थितः (M. I) 'the attendants stood round the king'; रक्षासि वेदौं परितो निरास्थत् (Bk. I. 12) 'destroyed the demons (seated) round the altar'; ग्रामं समया-निकषा (S. K.) 'near the village'; so निकषा सौधभित्ति (Dk.); (पयोधि) विलंघ्य लंकां निकषा हनिष्वति (S'i. I. 68); हा कृष्णाभवत् (ibid.) 'woe be to a non-worshipper of Krishna.' हा is sometimes used with the Vocative; as, हा अगवत्यरुंधति (U. 1) 'alas! oh revered Arundhati.'

§ 35. †The word अंतरेण meaning 'without,' 'excepting, and 'with reference to,' 'regarding,' governs the same case as, कोन्यस्त्वामतरेण शक्तः प्रतिकर्तुं (Ve. 3) 'who else but thee is able to retaliate?'; भवत्मतरेण कीदृशोऽस्या दृष्टिरागः (S'. 2) 'how is her eye-love regarding you?'

(a) So also अंतरा, meaning 'between'; अंतरा त्वां च मां च कमङ्डलः (Mbh.); पंचालास्तव पश्चिमेन त इमे वामा गिरां भाजनास्त्वद् दृष्टेरतिथीभवतु यमुनां त्रिस्रोतसं चांतरा (B. R. 10).

§ 36. Words denoting *duration of time* and *space* are put in the Accusative case; as, न वर्षं वर्षाणि द्वादश दशशताक्षः (Dk. II. 6) 'the thousand-eyed (Indra) did not rain for 12 years'; कोशं कुटिला नदी (S. K.) 'the river runs winding for two miles'; सभा वैश्रवणी राजन् शतयोजनमायता (Mb. II. 10. 1) 'O king, the hall of Vis'ravana is 100 yojanas in length.

\* अभितःपरितःसमयानिकषाहाप्रतियोगेऽपि । (Var.)

† अन्तरान्तरेण युक्ते । (II. 3. 4)

§ 37. The preposition अनु is sometimes found to be used by itself with nouns in the Accusative case, in the sense of 'after,' 'in consequence of,' or 'being indicated by,' 'resembling' or 'imitating'; as, जपमनु प्रावर्षत् (S. K.) 'it rained after the muttering of prayers'; सर्वं मामनु ते (V. 4) 'everything of thee is after mine (resembles mine).'

*Obs.* Pànini mentions अभि in the sense of 'before,' 'hard by,' 'in,' उप 'near' 'inferior to,' अति 'superior to,' and अनु 'b. the side of,' 'along,' 'inferior,' under the category of prepositions, which can be used by themselves and which govern the Accusative case (See Pàn. I. 4. 84-5-6-7, 90-1-5); as, हरिमभिवर्तते, भक्तो हरिमभि, उप हरि सुराः, अति देवान् कृष्णः, नदी-मन्त्रवसिता सेना, अनु हरि सुराः, &c. (S. K.). Prepositions used by themselves and governing a noun in some case, are called *Karmapravachanîya* (कर्मप्रवचनीय).

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धारिणीभूतधारिण्योर्भव भर्ता शरच्छतम् । (M. 1)

बिन्दूल्केपान् पिपासुः परिपतति शिखी भ्रान्तिमद्वारियन्त्रम् । (M. 2)  
मन्दौत्सुक्योऽस्मि नगरगमनं प्रति । (S'. 1)

एषा मे मनोरथप्रियतमा सकुसुमास्तरणं शिलापट्टमधिशयाना सखी-  
भ्यामन्वास्यते । (S'. 3)

सागरं वर्जयित्वा कुत्र वा महानद्यवतरति । क इदानीं सहकार-  
मन्तरेणातिमुक्तलतां पल्लवितां सहते । (S'. 3)

स राजर्षिरिमानि दिवसानि प्रजागरकृशो लक्ष्यते । (S'. 3)

धिङ् मामुपस्थितश्रेयोऽवमानिनम् । (S'. 6)

धिगिमां देहभृतामसारताम् । (R. VIII. 51)

इष्टान्देशान्विचर जलद प्रावृष्टा संभृतश्रीः । (Me. 118)

कृतकार्यमिदं दुर्जं वनं व्यालनिषेवितम् ।

यदध्यास्ते महाराजो रामः शस्त्रभूतां वरः ( Rām. II. 98.)

धिक् प्रहसनम् । अयमृष्यशृंगाश्रमादरुन्धतीपुरस्कृतान् महाराज-  
दशरथस्य दारानधिष्ठाय भगवान् वसिष्ठः प्राप्तः । तत्किमेवं प्रलपसि ।  
( U. 4 )

तत्र च निखिलधरणितलपर्यटनखिलस्य निजबलस्य विश्रामहेतोः  
कतिपयान् दिवसानतिष्ठत् । ( K. 119 )

अस्यां वेलायां किं नु खलु मामन्तरेण चिन्तयति वैशंपायन इति  
चिन्तयन्नेव स निद्रां ययौ ( K. 178 )

अमी वेदिं परितः कलृप्तधिष्याः समिद्वन्तः प्रान्तसंस्तीर्णदर्भाः ।

अपञ्चंतो दुरितं हव्यगन्वैर्वैतानास्त्वा वह्नयः पावयन्तु ॥ ( S'. 4 )

शक्रस्य दिव्या समा—

विस्तीर्ण योजनशतं शतमध्यर्धमायता ।

वैहायसी कामगमा पञ्चयोजनमुच्छ्रूता ॥ ( Mb. II. 7. 3 )

रम्यां रघुप्रतिनिधिः स नवोपकार्या ।

बाल्यात्परामिव दशां मदनोऽव्युवास । ( R. V. 63 )

तस्य पुत्रो महातेजाः संप्रत्येष पुरीमिमाम् ।

आवसत्परमप्रख्यः सुमतिर्नामि दुर्जयः ॥ ( Rām. I. 47, 17 )

क्रमेण सुन्तामनु संविवेश सुप्तोत्थितां प्रातरनूदतिष्ठत् । ( R. II. 24 )

### ADDITIONAL SENTENCES FOR EXERCISE

सकृत्कृतप्रणयोऽयं जनः । तदस्या देवीं वसुमतीमन्तरेण महदुपालम्भनं  
गतोऽस्मि । ( S'. 5 )

कथय कथमियन्तं कालमवस्थिता मया विना भवती । ( V. 4 )

आवप्रेषिता हि स्वगृहान्महाराजेन लंकासमरसुहृदो महात्मानः

प्लवंगराक्षसा नानादिगंतागता ब्रह्मर्षयो राजर्षयश्च येषामाराधनायेयतो  
दिवसानुत्सव आसीत् । ( U. 1 )

विवक्षता दोषमपि च्युतात्मना

त्वयैकमीशं प्रति साधु भाषितम् । ( Ku. V. 81 )

धिग्विधातारमसदृशसंयोगकारिणम् । ( K. 12 )

आर्य आर्य प्रणिपत्य देवश्चन्द्रगुप्तो विज्ञापयति क्रियान्तरान्तरायमन्त  
रेणार्यं द्रष्टुमिच्छामीति । ( Mu. 3 )

मन्दोऽप्यमन्दतामेति संसर्गेण विपश्चितः ।

पड़कच्छिदः फलस्येव निकषेणाविलं पयः ॥ ( M. 2 )

भर्तृमित्रं प्रियमविधवे विद्धि मामस्मुवाहम् । ( Me. 102 )

अथाधिशिश्ये प्रयतः प्रदोषे रथं रघुः कल्पितशस्त्रगर्भम् । ( R. V. 28 )

मनुष्यवाहयं चतुरस्यानमध्यास्य कन्या परिवारशोभि ।

विवेश मञ्चान्तरराजमार्गं पांतिवरा कलृप्तविवाहवेषा ॥ ( R. VI. 10 )

अभिन्यविक्षथास्त्वं मे यथैवाव्याहृता भनः ॥

तवाप्यध्यावसन्तं मां मा रौत्सीर्हूदयं तथा ॥ ( Bk. VIII. 80 )

अर्थानामर्जने दुःखमर्जितानां च रक्षणे ।

आये दुःखं व्यये दुःखं धिगर्थः कष्टसंश्रयाः ॥ ( P. I. 4 )

हा हा धिक् परगृहवासदूषणं यद्वैदेह्याः प्रशमितमद्भुतैरुपायैः ।

एतत्त्वुनरपि दैवदुर्विपाकादालकं विषमिव सर्वतः प्रसृप्तम् ॥ ( U. 1 )

यत्र द्वुमा अपि मृगा अपि बन्धवो मे

यानि प्रियासहचरश्चिरमध्यवात्सम् ।

एतानि तानि बहुनिर्जरकंदराणि

गोदावरीपरिसरस्य गिरेस्तटानि । ( U. 3 )

को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तथा

यं देशं श्रयते तमेव कुरुते बाहुप्रतापार्जितम् ।

यद् दंष्टानखलांगुलप्रहरणः सिंहो वनं गाहते

तस्मिन्नेव हतद्विपेन्द्रधिरैस्तृष्णां छिन्त्यात्मनः ॥ ( H. 1 )

धिक् सानुजं कुरुपतिं धिगजातशन्त्रुं

धिभूपतीन्विफलशस्त्रभूतो धिगस्मान् ।

केशग्रहः खलु तदा द्रुपदात्मजाया

द्रोणस्य चाद्य लिखितैरिव वीक्षितो यैः ॥ ( Ve. 3 )

जलानि सा तीरनिखातयूपा वहत्ययोध्यामनु राजधानीम्। ( R.XIII.61 )

प्रमदामनु संस्थितः शुचा नृपतिः सन्निति वाच्यदर्शनात् ।

न चकार शरीरमग्निसात्सह देव्या न तु जीविताद्याया ॥ ( R.VIII.72 )

A wife should always follow the will of her husband.

Here is another person coming to wait upon us with regard to another business.

Then she was made acquainted with ( *use* अंतरेण ) your immodesty by the girl when greatly importuned.

There is a beautiful garden round the city of Pushpapura.

Oh ( हा ) my misfortune ! My only son also is reported to be dead !

He studied Nyāya for three years and seventy-five days and has now become proficient in it.

For two miles from Avanti are to be seen beautiful gardens on all sides.

Has she not yet recovered her senses ? I believe it is impossible without the application of a better remedy.

What will the people of Manipura think of ( अंतरेण ) my past adventures in that city ?

It appears to ( प्रति ) us proper that we should now return to the subject of our discussion.

Fie upon those who wish to afflict others without any advantage to themselves !

Woe be to those who follow immoral paths !

Rāma dwelt on ( वस् with अधि ) the mountain Chitrakūta for several days.

The servant informed the Queen that His Majesty was sitting ( आस् with अधि ) on the pleasure-mountain, and that he had called her there without delay.

When she was herself again, she burnt the body of her dead brother, and then slept ( शी with अधि ) on a mat for the whole night.

That cow now resides ( स्था with अधि ) in the lower regions, the doors of which are closed by large serpents.

The vernal season does not appear splendid without the presence of mango-sprouts.

I do not remember what you said to me after ( अनु ) the departure of that young sage.

What do you say " There is no Kshatriya but our Emperor ? " Fie upon you, rogues ! Here I take away your banner ; save it if you can.

## LESSON IV

### Verbs governing two Accusatives

§ 38. There are some verbs in Sanskrit which take what is called an *akathita* object, in addition to their usual direct one. As its name indicates, it is that object which is not otherwise '*kathita*' or mentioned by way of any of the other case relations, such as, अपादान, अधिकरण &c. and is, therefore, *optional*. If the noun capable of taking this *akathita* object be not intended for any other case, it is put in the Accusative case with such verbs; as, धेनुं दोग्धि पयः 'he milks the cow (her milk)'; व्रजमवरुणद्वि गां 'he confines the cow to the fold.' Here धेनुं and व्रजं are *akathita* or optional objects. If the speaker do not intend to have this object, the words will be put in their natural cases; as, धेन्वाः ( ablative ) पयो दोग्धि, व्रजे ( locative ) अवरुणद्वि गां.

§ 39. The roots that are capable of governing two accusatives are mentioned in the following *Kârikâ* :—

दुहयाच्चपच्चदृघिप्रच्छिच्चिब्रूशासुजिमंथमुषाम् ।  
कर्मयुक् स्यादकथितं तथा स्यान्नीहृष्टवहाम् ॥

In the case of the roots दुह् 'to milk,' याच् 'to beg,' पच् 'to cook,' दंड् 'to punish,' रुध् 'to obstruct or confine,' प्रच्छ् 'to ask,' चि 'to collect,' ब्रू 'to tell,' शास् 'to instruct,' जि 'to win' (as a prize of wager), मंथ् 'to churn,' मुष् 'to steal,' and also in the case of नी, ह्, कृष् and वह् all meaning 'to take' or 'carry,' and others having the same signification, that noun which, besides the direct object, is affected by the verb, is put in the Accusative case; as, गां दोरिधि पयः (S. K.) 'he milks the cow'; वलि याचते वसुधां (*ibid.*) 'he begs the Earth of Bali'; similarly तंडुलानोदनं पचति, गग्निं शतं दंडयति, व्रजमवरुणद्वि गां, माणवकं पंथानं पृच्छति, वृक्षमवचिनोति फलानि, माणवकं धर्मं ब्रूते-शास्ति, शतं जयति देवदत्तं, सुधां क्षीरनिधि मर्याति, देवदत्तं शतं मुष्णाति; ग्राममजां नयति-हरति-कर्षति-वहति-वा, are examples of the other roots in order. माणवकं धर्मं भाषते वक्ति वा, वलि वसुधां भिक्षते, तां त्वां संवरणस्थार्थे वरयामि विभावसो (Mb. I. 171. 21) are instances of this kind of object, because भाष् or वच् and भिक्ष् or वृ have the same meaning as ब्रू and याच्, the roots given in the Kàrikà.

*Obs.* The roots चि, मुष्, पच्, मंथ्, रुध्, जि, कृष्, ह्, and even वह् are of very rare occurrence as governing two accusatives, in classical literature, though given in the above list.

**§ 40.** The roots mentioned above and others having the same sense, thus take two objects. One of them is *principal*, and the other, *secondary*. In the case of the first twelve roots from दुह् to मष् the nouns पयः, वसुधां, फलानि, सुधां, &c. are *principal* objects, and गां, वलि, वृक्षं, क्षीरनिधि, &c. are *secondary* objects, for they can, according to the speaker's volition, be put in other cases. And in the case of the last four roots, अजा is the *principal* object and ग्रामं, the *secondary*. Thus that which is necessarily put in the Accusative case in order to complete the idea of the verb, is the *principal* object, and that which may be put in the Accusative case, depending upon the speaker's will, is called the *secondary* object.

§ 41. \*In the passive construction of roots governing two accusatives the *secondary* object in the case of the first twelve roots, and the *principal* object in the case of the last four, is put in the nominative case, the other objects remaining the same as in the active construction : e.g.,

Active construction	Passive construction.
(स) धेनुं पयो दोर्घिते ।	(तेन) धेनुः (nom.) पयो (acc.) दुहचते ।
देवाः समुद्रं सुधां मसंथः ।	देवैः समुद्रः (nom.) सुधां (acc.) मसंथे ।
सोऽजां ग्रामं नयति हरति कर्षति वहति वा ।	तेनाजा (nom.) ग्रामं (acc.) नीयते न्हियते कृष्णते उहचते वा ।

आज्ञप्तास्मि देव्या धारिण्या अचिरप्रवृत्तोपदेशं चलितं नाम नाट्य-  
मंतरेण कीदृशी मालविकेति नाट्याचार्यमार्यगणदासं प्रष्टुम् । (M. 1)

हयस्तत्रभवतीरावती देवीं सुखं प्रष्टुमागता । (M. 4)

महाश्वेता कादंबरीमनामयं पप्रच्छ । (K. 192)

हिमालयं सर्वशैला वत्सं परिकल्प्य

भास्वन्ति रत्नानि महौषधीश्च

पृथूपदिष्टां दुदुहर्षस्त्रीम् । (Ku. I. 2)

संकलिपतार्थे विवृतात्मशक्ति-

माखण्डलः कामसिदं बभाषे । (Ku. III. 11)

सोहं तृष्णातुरैर्वृष्टिं विद्युत्वानिव चातकैः ।

अरिविप्रकृतैर्देवैः प्रसूतिं प्रतियाचितः ॥ (Ku. VI. 27)

किमत्र चित्रं यदि कामसूर्भृते स्थितस्याधिपते: प्रजानाम् ।

अचिन्तनीयस्तु तव प्रभावो मनीषितं द्यौरपि येन दुर्घा ॥ (R. V. 33)

\* गौणे कर्मणि दुहचादेः प्रधाने नीहुकृष्णहाम् । लाद्यो मताः ॥ (S.K.)

तमरण्यसमाश्रयोन्मुखं शिरसा वेष्टनशोभिना सुतः ।  
 पितरं प्रणिपत्य पादयोरपरित्यागमयाच्चतात्मनः ॥ ( R. VIII. 12 )  
 अथ ज्येष्ठां सुराः सर्वे देवकार्यचिकीर्षया ।  
 शैलेन्द्रं वरयामासुर्गड्गां त्रिपथगां नदीम् ॥ ( Rām. I. 35.16 )

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## ADDITIONAL SENTENCES FOR EXERCISE

तमातिष्यक्रियाशान्तरथक्षोभपरिश्रमम् ।  
 पप्रच्छ कुशलं राज्ये राज्याश्रमसुर्णि मुनिः ॥ ( R. I. 58 )  
 तं क्रमेण जन्मभूमि जातिं विद्यां कलत्रमपत्यानि विभवं वयःप्रमाणं  
 प्रमज्याकारणं च स्वयमेव पप्रच्छ चन्द्रापीडः । ( K. 228 )  
 कौशिकेन स किल क्षितीश्वरो राममध्वरविधातशांतये ।  
 काकपक्षधरमेत्य याचितस्तेजसां हि न वयः समीक्ष्यते ॥ ( R. XI. 1 )  
 तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।  
 विष्णोदत्तमिदं वाक्यमुवाच मधुसूदनः ॥ ( Bg. II. 1 )  
 भर्तुस्तथा कलुपितां वहुवल्लभस्य  
 मार्गे कथंचिदवतार्य तनूभवत्तीम् ।  
 सर्वात्मना रतिकथाचतुरेव द्रूती  
 गङ्गां शरन्भयति सिन्धुर्पति प्रसन्नाम् ॥ ( Mu. 3 )  
 तामायुष्मनम् च वचनादात्मनश्चोपकर्तुं  
 द्रूपा एवं तव सहचरो रामगिर्यश्रमस्थः ।  
 अव्यापश्चः कुशलमवले पृच्छति त्वां वियुक्तः  
 पूर्वाभाष्यं सुलभविषदां प्राणिनामेतदेव ॥ ( Me. 104 )  
 सोऽपृच्छलक्ष्मणं सीतां याचमानः शिवं सुरान् ।  
 रामं यथास्थितं सर्वं भ्राता द्रूते स्म विह्वलः ॥  
 संदृश्य शरणं शून्यं भिक्षमाणो वनं प्रियाम् ।  
 प्राणान्दुहश्चिवात्मानं शोकं चित्तमवारुधत् ॥  
 गता स्यादवचिन्वाना कुसुमान्याश्रमद्रुमान् ।  
 आ यत्र तापसान् धर्मं सुतीक्ष्णः शास्ति तत्र सा ॥ ( Bk. VI. 8-10 )

I asked him ten questions, but he did not answer any one of them.

The mendicant begged fifty rupees of a rich man, who was reported to be very liberal.

The king punished (दंड) the culprit with a fine of three hundred and sixty rupees.

The preceptor instructs (शास्) these pupils in the principles of Nyāya and Vyākarna.

The king was begged (*pass.* of याच्) by the minister to pardon (क्षमा) the fault of his servant.

He tells (कहूँ) me that Gopāla has milked his cows.

Sir, you were asked by me your name and family, and not how much wealth you have.

Fourteen jewels were churned out of the milk-ocean.

The shepherd took all the sheep to the market and sold them.

Yesterday the cows were milked by my youngest daughter.

The Gods went to Brāhmaṇ and asked (कृ) him for a deliverer from Tāraka.

## LESSON V

### The Causal

§ 42. "The Causal of a root conveys the notion that a person or thing causes or makes another person or thing to perform the action or to undergo the state denoted by the root" (Dr. Keilhorn's Grammar § 416); *e.g.*, गम् 'to go,' गच्छति 'he goes,' गमयति 'he causes to go'; अश् 'to eat,' अश्नाति 'he eats,' आशयति 'he causes to eat.'

§ 43. That which is the *subject* of a verb in its primitive sense is put in the Instrumental case in the causal, the *object* remaining unchanged; *e.g.*,

Primitive	Causal
देवदत्त ओदनं पचति । Devadatta cooks food.	(स) देवदत्तेनौदनं पाचयति । (He) causes Devadatta to cook food.
रामो भार्या त्यजति । Rāma abandons (his) wife.	(स) रामेण भार्या त्याजयति । (He) makes Rāma abandon (His) wife.

§ 44. \*In the case of roots that imply 'motion,' 'knowledge' or 'information', or some kind of 'eating,' and other roots having a similar sense; also of roots that have some literary work for their object, and of intransitive roots, that which is the *subject* of the verb in its primitive sense is put in the Accusative case in the causal, the *object* remaining unchanged; e.g.,

Primitive	Causal
शत्रवः स्वर्गमगच्छन्	शत्रून् स्वर्गमगमयत्
स्वे वेदार्थमविदुः	स्वान् वेदार्थमवेदयत्
देवा अमृतमाशनन्	देवानमृतमाशयत्
विधिवेदमध्यते	विधि वेदमध्यापयत्
पृथ्वी सलिले आस्त	पृथ्वीं सलिले आसयत्

But in गमयति रामो गोविंदं (Rāma makes Govind go) if somebody else (विष्णुमित्र) prompts Rāma to do this, we shall have to say विष्णुमित्रो रामेण गोविंदं गमयति 'Vishnumitra prompts Rāma to cause Govind to go.' Here 'Rāma' is not put in the Accusative case, because it is the subject of the verb, not in its *primitive*, but *causal* sense.

\* गतिबुद्धिप्रत्यवसानार्थशब्दकर्मकाणामणिकर्ता स णौ । (I. 4. 52)

†These examples are put together in the following verse :-

शत्रूनगमयत्स्वर्गं वेदार्थं स्वानवेदयत् । आशयच्चामृतं देवान्वेदमध्यापयद्विधिम् । आसयत्सलिले पृथ्वीं यः स मे श्रीहरिंगतिः ॥

*Note.*—Patañjali, in his Mahābhāṣya, adds this explanation on the meaning of the word शब्दकर्म in the Sūtra गतिवृद्धिः &c. शब्दकर्म may mean either शब्दो येषां क्रिया or शब्दो येषां कर्म. When we take the former interpretation, the roots हवयति (हृते), क्रन्दति (क्रन्द्), and शब्दायते (denom. of शब्द्) have to be excluded from the rule; as, हवयति देवदत्तः; हवाययति देवदत्तन्; क्रन्दति-शब्दायते-देवदत्तः; क्रन्दयति-शब्दाययति-देवदत्तन्. And the roots श्रु, ज्ञा with वि, and लभ with उप, must be included in the rule; as, शणोति-विजानाति-उपलभते-देवदत्तः, श्रावयति-विज्ञापयति-उपलभयति-देवदत्तम्. When we adopt the second interpretation, the roots जल्प, भाष with आ, and लप with वि, must be included in the rule; जल्पति-विलपति-आभाषते-देवदत्तः, जल्पयति-विलापयति-आभाषयति-देवदत्तं.

§ 45. There are several exceptions and counter-exceptions to the preceding rule, which are important:—

(a) \*The causals of नी 'to lead' and वह 'to carry,' do not govern the Accusative, but the Instrumental; e.g.,

भूत्यो भारं नायति वहति वा।

A servant carries a load.

भूत्येन भारं नायथति वाहयति वा। (S. K.)

(He) causes a servant to carry a load.

But वह, when it has for its subject in the causal a word signifying a 'driver,' obeys the general rule; as,

वाहा रथं वहन्ति ।

Horses draw the chariot.

सूतो वाहान् रथं वाहयति । (S.K.)

The charioteer makes the horses draw the chariot.

वहन्ति यवान् बलीवद्दः ।

वाहयति यवान् बलीवद्दन् । (Mbh.)

(b) †The causals of the roots अद् and खाद्, 'to eat,' govern the instrumental case; e.g.,

बटुरन्नमत्ति खादति वा

The boy eats his food.

बटुनाऽन्नमादयति खादयति वा

(He) causes the boy to eat his food.

\* नीवहच्योर्न । (Var.). नियन्तृकर्तृकस्य वहेरनिषेधः । (Var.)

† आदिखाद्योर्न । (Var.).

(c) फृभक्ष्, when it has not the sense of हिंसा 'injury to a sentient thing,' governs the Instrumental; as, भक्षयति पिङ्डौ देवदत्तः, भक्षयति पिङ्डौ देवदत्तेन; but भक्षयति यवान् बलीवर्दीः, भक्षयति बलीवर्दन् यवान् (Mbh.).

(d) The roots स्मृ and ध्या, which denote particular kinds of 'knowledge' or 'perception,' are not used with the Accusative; as, स्मरति-जिध्रति-देवदत्तः, स्मारयति-ध्यापयति-देवदत्तेन.

Sometimes, however, the Accusative also is used in the case of the root स्मृ, especially when it means 'to think of or remember with regret'; as, अपि चंद्रगुप्तदोषा अतिक्रांतपाथिवणान् स्मारयन्ति प्रकृतीः (Mu. I); see S'i. VI. 56 also.

(e) \*दृश् is construed with the Accusative in the causal; as, भक्ता हर्हि पश्यन्ति, दर्शयति भक्तान् हर्हि (S. K.).

*Obs.* दृश् in classical literature is sometimes found used with the Dative, instead of the Accusative; as, प्रत्यभिज्ञानरत्नं च रामायादर्शयत् कृती (R. XII. 64).

(f) †The subject of the verb in the primitive sense in the case of हृ and कृ, and of अभिवद् and दृश् when used in the Atmanepada, is either put in the Accusative or Instrumental case in the causal; e.g.,

भृत्यः कटं करोति हरति वा।

The servant makes or takes a mat.

भृत्यं भृत्येन वा कटं कारयति हांरयति वा।  
(S. K.)

(He) causes the servant to make or take a mat.

So अभिवादयते-दर्शयते-देवं भक्तं-भक्तेन वा। (S. K.) (He) makes the devotee bow down to, or see, the God.

§ 46. By 'intransitive' roots mentioned in § 44 is meant such roots as are not by their nature capable of governing an object other than that of 'time,' 'place' &c., and not those roots which, though transitive, may sometimes be

‡ भक्षेरहिंसार्थस्य न। (Var.)

\* दृशेश्च। (Var.)

† हृक्रोरन्यतरस्याम्। (I.4.53). अभिवादिदृशोरात्मने पदे वेति वाच्यम्

used intransitively according to the speaker's volition, or when their meaning is quite evident; as, किकरः पचति. Here पचति, though transitive, is used without an object, because it can be easily understood; hence, किकरेण पाचयति and not किकरं; but मासमासयति देवदत्तं.

§ 47. In forming the passive construction of causal verbs, the *principal object* in the causal, which is the *subject* (agent) of the verb in its primitive sense, is put in the Nominative case, and the other *object* remains unchanged; e.g.,

Primitive	Causal Active	Causal Passive
रामो ग्रामं गच्छति । Rāma goes to a village.	रामं ग्रामं गमयति । (He) causes Rāma to go to a village.	रामो ग्रामं गम्यते । Rāma is caused to go &c.
भूत्यः कटं करोति । The servant prepares a mat.	भूत्येन भूत्यं वा कटं कारयति । (He) causes the servant to prepare a mat.	भूत्यः कटं कार्यते । The servant is made to prepare &c.
गोविन्दो मासमास्ते । Govind sits for one month.	गोविन्दं भासमासयति । (He) makes Govind sit &c.	गोविन्दो मासमास्यते । Govind is made to sit &c.

(a) But in the case of roots that imply 'knowledge,' 'eating,' and those that have a literary work for their object the principal object is put in the Nominative case, and the secondary in the Accusative or *vice versa*; e.g.,

माणवकं धर्मं बोधयति 'he makes Mānavaka know his duty'; माणवको धर्मं बोध्यते or माणवकं धर्मो बोध्यते 'M. is made to know duty,' or 'duty is made known to M.' बटुमोदनं भोजयति 'he makes the boy eat food'; बटुरोदनं भोज्यते or बटुमोदनो भोज्यते (S. K.).

§ 48. The causal forms of roots of the tenth conjugation are the same as the primitive forms, and the meaning must

‡ बुद्धिभक्षार्थयोः शब्दकर्मणां च निजेच्छया ।

प्रयोज्यकर्मण्यन्येषां ष्यन्तानां लादयो मताः ॥ (S. K.)

be decided by the context; as, रामो धनं चोरयति 'Rāma steals wealth'; रामो गोविदेन धनं चोरयति 'Rāma causes Govinda to steal wealth.' In the latter sentence the verb has a causal sense.

§ 49. With regard to roots that govern two accusatives the rules mentioned in § 43 and § 44 hold good in their case also; i.e., those roots that imply motion &c., govern the Accusative of the subject of the primitive base, and others the Instrumental case, subject to § 45; as, वामनो वर्लि वसुधां याचते; (ईश्वरो) वामनेन वर्लि वसुधां याचयति '(God) makes Vāmana ask Bali for Earth; गोपोऽजां नगरं हरति; (स्वामी) गोपं गोपेन वाजां नगरं हारयति '(The master) makes the cowherd take the sheep to the town.'

अभिमन्युतनयं परीक्षितमुदरादुपरतमेव निर्गतमुत्तराप्रलापोपजनित-  
कृपो भगवान् वासुदेवो दुर्लभानसून् प्रापितवान् । (K. 175)

अयं शिशुर्न शक्नोति शिरोवरां धारयितुम् । तदेहि गृहाणेभवतारय  
सलिलसमीपार्मित्यभिधाय तेनर्जिकुमारेण मां सरस्तीरमनाययत् । उपसृत्य  
च जलसमीपं स्वयं मामादाय मुक्तप्रयत्नमुत्तानितमुखमङ्गुल्या कति-  
चित्सलिलविन्दूनपाययत् । (K. 38)

काम इदानीं सकामो भवतु येनासत्यसंवेजने सखी पदं कारिता ।  
(S. 4)

महेन्द्रभवनं गच्छतोगाव्यायेन त्वमासनं प्रतिग्राहितः । (V. 3)

तौ कुशलवौ भगवता वाल्मीकिना धात्रीकर्मवस्तुतः परिगृह्य पोषितौ  
परिरक्षितौ च । वृत्तचूडौ च त्र्यीवर्जमितरा विद्याः सावधानेन परि-  
पाठितौ । समनन्तरं च गभदिकादशे वर्षे क्षात्रेण कल्पेनोपनीय गुरुणा  
त्रयीविद्यामव्यापितौ । (U. 2)

नलिनिके पायय कमलमधुरसं कलहंसान् । पल्लविके भोजय मरि-  
चाप्रपल्लवदलानि भवनहारीतान् । (K. 184)

आर्यो दापयतु मे वैशंपायनानयनाय गमनाभ्यनुज्ञां तातेन । नान्यथा  
मे दोषशुद्धिर्भवति । (K. 202)

तौ दंपती स्वां प्रति राजधानीं

प्रस्थापयामास वर्णी वसिष्ठः । (R. II. 70)

ततो द्रोणोऽर्जुनं भूयो रणशिक्षामशिक्षयत् । (Mb. I. 130. 25)

तौ दंपती बहु विलम्ब्य शिशोः प्रह्रत्रा

शल्यं निखातमुद्हारयतामुरस्तः । (R. IX. 78)

वाल्मीकिस्तौ कुशलवौ

सांगं च वेदमध्याप्य किंचिदुक्तांतशैशवौ ।

स्वकृतिं गापयामास कविप्रथमपद्धतिम् । (R. XV. 38)

स सेतुं बंधयामास प्लवगैर्लब्धणांभसि ।

तेनोत्तीर्य पथा लंकां रोधयामास पिंगलैः

द्वितीयं हेमप्राकारं कुर्वद्भिरिव वानरैः ॥ (R. XII. 70. 1)

### ADDITIONAL SENTENCES FOR EXERCISE

एवं क्रियते युज्मदादेशः । किन्तु या यस्य युज्यते भूमिका तां तथैव भावेन  
सर्वे वर्ग्याः पाठिताः । (Mal. I.)

स कार्तान्तिकस्तां विलोक्य स्निग्धदृष्टिराचष्ट । भद्रे अस्ति कौशलं  
शालिप्रस्थेनानेन संपन्नमाहारमस्मानभ्यवहारयितुमिति । (Dk. II. 6.)

ततो मया पाटलिपुत्रं गत्वा श्रावितोऽसात्यसंदेशं वैतालिकः स्तनकलशः ।

(Mu. 4.)

रजनीतिमिरावगुणिते पुरमार्गे घनशब्दविक्लवाः ।

वसर्ति प्रिय कामिनां प्रियास्त्वद्वृते प्रापयितुं क ईश्वरः ॥ (Ku.IV.11)

तामचिताभ्यः कुलदेवताभ्यः कुलप्रतिष्ठां प्रणम्य माता ।

अकारयत् कारयितव्यदक्षोऽक्षेण पादग्रहणं सतीनाम् ॥ (Ku.VII.27)

प्रियागुणसहस्राणामेकोन्मीलनपेशलः ।  
 य एव दुःस्मरः कालस्तमेव स्मारिता वयम् ॥ (U. 6)  
 शरैरुत्सवसंकेतान् स कृत्वा विरतोत्सवान् ।  
 जयोदाहरणं वाहूगोगपियामास किञ्चरान् ॥ (R. IV. 78)  
 अथानाथाः प्रकृतयो मातृवंधुनिवासिनम् ।  
 सौलैरानाययामासु भरतं स्तम्भिताश्रुभिः ॥ (R. XII. 12)  
 त्वं रक्षसा भीरु यतोऽपनीता तं मार्गमेताः कृपया लता मे ।  
 अदर्शयन् वक्तुमशक्नुवत्यः शाखाभिरार्वजितपल्लवाभिः ॥ (R. XIII. 24)  
 गुणानुरक्तामनुरक्तसाधनः  
     कुलाभिमानी कुलजां नराधिपः ।  
 परस्त्वदन्यः क इवापहारये—  
     न्ननोरमासात्मवधूमिव श्रियम् ॥ (Ki. I. 31)  
 यः प्रयो देविधि पाषाणं स रामाद्भूतिमान्तुयात् ।  
 रावणं गमय प्रीतिं वोधयन्तं हिताहितम् ॥  
 प्रीतोऽहं भोजयिष्यामि भवतीं भवनत्रयम् ।  
 र्कं विलापयसेऽत्यर्थं फाश्वे शायय रावणम् ॥  
 आज्ञां कारय रक्षोभिर्मा प्रियाण्युपहारय ।  
 कः शक्रेण कृतं नेच्छेदधिमूर्धनिमञ्जलिम् ॥ (Bk. VIII. 82-4)  
 विद्यामयैनं विजयां जयां च रक्षोगणं क्षिप्तुमविक्षतात्मा ।  
 अध्यापयद्गाधिसुतो यथावन्निधातयिष्यन्युदियातुधानान् ॥ (Bk. II. 21)

We made him know (विद्) his duty, and sent (*caus.* of स्था with प्र) him home.

When the desire of independence enters the heart of a minister, he will make the king himself lose (त्यज्) his life.

Having vanquished his foe in the battle, he made his bards sing (गौ) the glory of his warlike deeds.

He caused his servants to bring (नी or ह) fuel from the market.

It is no wonder that the tributary princes are made by the Emperor to obey his commands.

These persons were told to get garlands prepared by those maid-servants.

When a student is made to know the theory of a subject, he is taught the practice of it.

Overcome your enemies and make them pay (दा) your tributes.

He caused a large *mandap* to be erected (कृ) by his servants for the marriage of his son.

He made the boy eat (अद् or खाद्) food against his will.

I showed (*caus.* of दृश्) my library to my distinguished guest.

He makes Rāma ask the pilgrims the way to Benares.

The sheep were caused by the master to be taken (वह्) to the village by his servant.

A lord should be made by a servant to give him rewards, by adapting himself to his will.

I caused them to stand round the king, and made them salute (*caus.* of वद् with अभि) him.

## LESSON VI

### The Instrumental Case

**§ 50.** \*The Instrumental case in Sanskrit has two principal senses: it either denotes the *agent* of an action, or the *instrument* or *means* by which the action is done; as, ततो देव्या किमभिहितं (Ve. I) ‘then what was said by the Queen?’ संचूर्णयामि गदया न सुयोधनोरु (Ve. I) ‘shall I not reduce to powder the thighs of Suyodhana with my club?’

\* कर्तृकरणयोस्तृतीया । (II. 3. 18)

तामेव दिव्ययोषितं चक्षुषा पुर्नीरूपयामास (K. 131) ‘again looked at that very celestial woman with his eye.’

**§ 51.** The instrumentality, which this case denotes, may be expressed by various relations :—

(a) The *manner* of doing an action, or an attribute which characterizes a noun; as, आत्मानुरूपां विधिनोपयेमे (Ku. I. 18) ‘he married (her) worthy of himself according to the rite’; प्रकृत्या दर्शनीयः (Mbh.) ‘lovely by nature’; माठरोस्मि गोत्रेण (*ibid.*) ‘I am a Māthara by my family name’; विषमेण धावति (*ibid.*) ‘walks unevenly’; similarly द्विदोणेन धार्यं क्रीणाति, साहस्रेण पशुन् क्रीणाति, शतेन शतेन पाययति वत्सान्, &c.

(b) The price at which a thing is bought; as, कियता भूल्येन क्रीतं पुस्तकं ‘at what price was the book bought?’

(c) With verbs indicating *motion*, the conveyance becomes the instrument; as, आत्मनः पदं विमानेन विगाहमानः (R. XIII. 1) ‘passing through his own abode (the sky) in a balloon.’

(d) With verbs of *carrying* or *placing*, that on which a thing is carried or placed is put in the Instrumental; as, स द्वानं स्कंधेनोवाह (H. 4) ‘he bore the dog on his shoulder.’ भर्तुराज्ञां मूर्ध्ना आदाय (Ku. III. 22) ‘placing his master’s order on his head.’

(e) With words of ‘swearing,’ that in whose name the oath is taken, becomes the instrument; as, जीवितेनैव शपामि ते (K. 233) ‘I swear to thee by my very life.’

(f) The direction of route followed to go to a particular place also becomes the instrument; as, कृतमेन दिग्भागेन गतः स जात्मः (V. 1.) ‘in what direction did the rogue go?’

**§ 52.** With verbs implying ‘*excelling*’ and ‘*resembling*’ the Instrumental is used with the qualities in which the excellence consists, or the points or particulars referred to in the resemblance; as, पूर्वन्महाभाग तथातिशेषे (R. V. 14) ‘O you fortunate one, you excel your ancestors in that

(devotion)'; स्वरेण रामभद्रमनुहरति (U. 4) 'resembles Rāma in his voice.'

*Obs.* 'Sometimes the Locative is used in the same sense; as, धनदेन समस्त्यागे सत्ये धर्म इवापरः (Rām. I. 19) 'equal to Kubera in (point of) charity (munificence), and like another Dharma (a second Dharma) in truthfulness.'

(a) Words implying 'separation from', are usually construed with the Instrumental; as, अयमेकपदे तथा वियोग-उपनतः (V. 4) 'here is this separation from her suddenly fallen to my lot'; so मा भूदेवं क्षणमपि च ते विद्युता विप्रयोगः (Me. 118).

(b) Words expressing 'likeness' or 'equality' are also used with this case; as, धनदेन समस्त्यागे 'equal to Kubera in munificence'; अस्य मुखं सीताया मुखच्छ्रद्रेण संवदति (U. 4) 'his face corresponds to (is just as similar as) the moonlike face of Sītā.' See under Genitive also.

§ 53. \* The Instrumental is used with words expressive of *time* or *place* when the accomplishment of the desired object is meant to be expressed; as, द्वादशवर्षव्याकरणं श्रयते (P. I.) 'grammar is learnt in twelve years'; क्रोशेन पाठस्तेनाधीतः (S. K.) 'the lesson was learnt by him in (i.e., by going over) a *Koss*.'

§ 54. † When a noun denotes the *cause* or *motive* of a thing or action, as distinguished from the *means* or *instrument*, it is put in the Instrumental case; as, गुरौ भक्त्या प्रीतास्मि ते (R. II. 63) 'I am pleased with thee for thy devotion to thy preceptor'; अतिददीयस्त्या च तस्य प्रदेशस्य न किञ्चिद्दर्श (K. 126) 'the place being very far off, he could not see anything.'

(a) The *object* or *purpose* also is put in the Instrumental case; as, अध्ययनेन वसति (S. K.) 'dwells with the view (for the purpose) of studying.'

\* अपवर्गे तृतीया । (II. 3. 6)

† हेतौ । (II. 3. 23 )

*Obs.* The Instrumental, which is used with verbs meaning 'to be satisfied', 'to rejoice at', 'to be astonished at', 'to be ashamed of', is accounted for by this rule; as, कापुरुषः स्वल्पकेनापि तुष्यति (P. I. 1) 'a low person is pleased even with little'; उभयोर्न तथा लोकः प्रावीष्येन विसिष्येन (R. XV. 68) 'the people did not so much wonder at the proficiency of both of them'; अनेन प्रागलभ्येन लज्जे (K. 193) 'I am ashamed of this boldness.'

§ 55. †Attributives, which show some defect of the body, govern the defective limb in the Instrumental case; as, अक्षणा काणः (S. K.) 'blind of one eye'; so, पादेन खंजः, कर्णेन वधिरः &c.

§ 56. ‡ An attribute, which indicates the existence of a particular state or condition, is put in the Instrumental case to express this relation; as, जटाभिस्तापसः (S. K.) 'he is an ascetic by (the fact of his having) matted hair.'

§ 57. अलं and कृतं meaning 'enough' govern this case; as, अलमत्तिविस्तरेण (Ve. 1) 'enough of prolixity;' कृतमश्वेन (U. 4.) 'away with the horse;' तस्मात्कृतं चरणपातविङ्वनाभिः (P. IV. 1.)

(a) In this sense अलं is often used with a gerund; as, अलमन्यथा गृहीत्वा (M. 1) 'enough of misunderstanding (do not misunderstand).' In such cases it has a prohibitive force.

§ 58. \* Words like सह, साकं, सार्धं, समं &c. having the sense of 'companionship' govern the Instrumental case of that which expresses the accompaniment of the principal subject of assertion; as, त्वया सह निवत्स्यामि वनेषु (U. 2) 'I shall dwell with thee in forests'; अमरसिंघः सार्धमस्मद्विधाभिः (U. 3) 'the heavenly river with persons like us'; आस्स्व साकं मया सौचे (Bk. VIII. 79) 'sit with me on the mansion.'

† येनांगविकारः । (II. 3. 20)

‡ इत्थंभूतलक्षणे । (II. 3. 21)

\* सहयुक्तेऽप्रधाने । (II. 3. 19)

§ 59. Words like किं, कार्यं, अर्थः, प्रयोजनं, गृणः &c. expressing *use* or *need*, and the root कृ with किं when used in this sense, govern the Instrumental of that which is used or needed and the Genitive of the user ; as, देवपादानां सेवकैर्नं प्रयोजनं (H. 1) ‘your Majesty’s feet have no need of servants’; तृणेन कार्यं भवतीश्वराणां (P. I. 1) ‘of rich persons (even) some purpose is served by a blade of grass’; किं तथा क्रियते धेन्वा (P. I.) ‘what is to be done with that cow’? किं तथा दृष्ट्या (S. 2) ‘what is the good of seeing her’? अप्राज्ञेन सानुरागेण भृत्येन को गृणः (Mu. 1) ‘what is the use of a devoted but foolish servant’?

*Obs.* Pànnini mentions दिवः कर्म च (I. 4. 43), i.e., दिव् ‘to play’ governs the acc. or instr.; as, अक्षैरक्षान्वा दीव्यति ‘he plays at dice’; also, संज्ञोऽन्यतरस्यां कर्मणि (II. 3. 22); पित्रा पितरं चा संजानीते ‘he lives in harmony with his father.’

अलमलं बहु विकल्प्य | राज्ञः समक्षमेवावयोरधरोत्तरव्यक्तिर्भविष्यति ।  
(M. 1)

देवेन देव्या च परिगृहीतोऽहममुना हरदत्तेन प्रधानपुरुषसमक्षमयं न मे पादरजसा तुल्य इत्यधिक्षिप्तः (M. 1)

शापितासि मम लवंगिकावलोकितयोर्जीवितेन यदि वाचा न कथयसि  
(Mal. 8)

आगंतुकतया श्रुतपूर्व आवाभ्यामेष वृत्तांतः । (S. 6)

भगवति तमसे अयं (करिकलभक्तः) तावदीदृशः संपन्नः ।  
तौ पुनर्न जाने कुशलवावेतावता कालेन कीदृशाविव भवतः । (U. 3)

चंद्रापीडस्य सहपांशुक्रीडिततया सहसंबृद्धतया च सर्वविश्रंभस्थानं द्वितीयमिव हृदयं वैशंपायनः परं मित्रमासीत् । (K. 76)

अलमतियंत्रणया । कृतमतिप्रसादेन । भगवति प्रसीद विमुच्यतामय-  
मत्यादर इति तामन्त्रवात् । (K. 133.)

उषसि चोत्थाय तस्य जरद्रविडधार्मिकस्येच्छया निसृष्टैर्धनविसरै-  
पूरयित्वा मनोरथमभिमतमभिरमणीयेषु प्रदेशेषु निवसन्नलपैरेवाहोभिरुद्ध-  
जज्यिनीमाजगाम । (K. 229)

अलमुपालम्य । आर्य दैवेनेदमनुष्ठितं किमत्रार्यस्य । (Mu. 3)

अयि पंचालतनये अलं विषादेन । किं वहुना । यत्करिष्ये तच्छु-  
यताम् । अचिरेणैव कालेन सुयोधनशोणितशोणितव कचान् भीम  
उत्तंसयिष्यति । (Ve. 1)

स्वहृदयेनापि विदितवृत्तांतेनामुना जिह्वेभि । (K. 233)

प्रवातशयने निषणा देवी परिजनहस्तगृहीतेन चरणेन परित्राजिकया  
कथाभिर्विनोदमाना तिष्ठति । (Mk. 4)

मदनमपि गुणैर्विशेषयंती

रतिरिव मूर्तिमती विभाति सेयम् । (Mk. 4)

शुद्धांतदुर्लभमिदं वपुराश्रमवासिनो यदि जनस्य ।

दूरीकृताः खलु गुणैरुद्यानलता वनलताभिः ॥ (S'. 1)

शरीरसादादसमग्रमूषणा मुखेन सालक्ष्यत लोधपांडुना ।

तनुप्रकाशेन विचेयतारका प्रभातकल्पा शशिनेव शर्वरी ॥  
(R. III. 2)

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्येषु सर्वपापैः प्रमुच्यते ॥ (Bg. X. 3)

किं तया क्रियते धेन्वा या न सूते न दुष्धदा ।

कोर्यः पुत्रेण जातेन यो न विद्वान् न भवितमान् ॥ (P. 1)

### ADDITIONAL SENTENCES FOR EXERCISE

अधुनाऽन्या गतिर्नास्ति । अकथ्यमाने च महाननर्थोपनिपातो जायते  
आणपरित्यागेनापि रक्षणीयाः सुहृदसव इति कथयामि । (K. 152)

तेषु तेषु रम्यतरेषु स्थानेषु तथा सह तानि तान्यपरिसमाप्तान्यपुनः  
रक्तानि न केवलं चन्द्रमाः कादंबर्या सह कादंबरी महाश्वेतया सह महाश्वेता  
तु पुण्डरीकेण सह पुण्डरीकोऽपि चन्द्रमसा सह परस्परावियोगेन सर्वं एकं  
सर्वकालं सर्वसुखान्यनुभवन्तः परां कोटिमानन्दस्याध्यगच्छन् । (K. 369)

अवधूतप्रणिपाताः पश्चात्संत्यमानमनसोऽपि ।

निभूतैर्व्यपत्रपन्ते दयितानुनयैर्मनस्त्वन्यः ॥ (V. 3)

कष्टं जनः कुलधनैरनुरञ्जनीयस्तत्रो यदुक्तमशिवं न हि तत्क्षमं ते ।

नैसर्गिकी सुरभिणः कुसुमस्य सिद्धा मूर्ध्नि स्थितिर्न चरणेरवताङ्नानि ॥ (U. 1)

अथ दुर्लभ्यशासनतया भगवतो मनोभुवो मदजननतया च मधुमास-  
स्यातिरमणीयतया च तस्य प्रदेशस्याविनय बहुलतया चाभिनवौवनस्य  
चंचलप्रकृतितया चेन्द्रियाणां दुर्निवारतया च विषयाभिलाषाणां तथा भवि-  
तव्यतया च तस्य तस्य वस्तुनस्तमपि तरलतामनयदनंगः । (K. 143)

विनाऽप्यर्थर्वीरः स्पूशति बहुमानोन्नतिपदं

समायुक्तोऽप्यर्थः परिभवपदं याति कृपणः ।

स्वभावादुद्भूतां गुणसमुदयावाप्तिविषयां

द्युतिं संहीनं किं श्वा धृतकनकमालोऽपि लभते ॥ (H. 1)

अलं महीपाल तव श्रमेण प्रयुक्तमप्यस्त्रमितो वृथा स्यात् ।

न पादपोन्मूलनशक्तिरंहः शिलोच्चये मूर्च्छ्यति मारुतस्य ॥ (R. II. 34)

कुलेन कांत्या वयसा नवेन गुणेश्च तैस्तैविनयप्रधानैः ।

त्वमात्मनस्तुल्यममुं वृणीष्व रत्नं समागच्छतु काञ्चनेन ॥ (R. VI. 79.)

लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकं:

सत्यं चेत्तपसा च किं शूचि मनो यद्यस्ति तीर्थेन किम् ।

सौजन्यं यदि किं गुणैः स्वमहिमा यद्यस्ति किं मंडनैः

सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥ (Bh. II. 55),

अयमार्यचाणक्यस्तिष्ठति—

यो नन्दमौर्यनृपयोः परिभूय लोक-

मस्तोदयौ प्रतिदिशश्चविभिन्नकालम् ।

पर्यायपातितहिमोष्णमसर्वगामि

धाम्नाऽतिशाययति धाम सहस्रधाम्नः ॥ (Mu. 3)

भूषणाद्युपचारेण प्रभुर्भवति न प्रभुः ।

पररपरभूताज्ञस्त्वमिव प्रभुरुच्यते ॥ (Mu. 3)

आज्ञा कीर्तिः पालनं ब्राह्मणानां ज्ञानं भोगो मित्रसंरक्षणं च ।

येषामेते षड्गुणा न प्रवृत्ताः कोऽर्थस्तेषां पार्थिवोपाश्रयेण ॥ (Bh. II. 48)

न तेन सज्जं क्वचिद्दुद्यतं धनुः कृतं न वा कोपविजित्यमाननम् ।

गुणानुरागेण शिरोभिरुच्यते नराधिपैर्माल्यमिवास्य शासनम् ॥ (Ki. I. 21.)

समुद्र इव गांभीर्ये स्थैर्ये च हिमवानिव ।

विष्णुना सदृशो वीर्ये क्षमया पृथिवीसमः ॥ (Rām. I. 1. 17-8)

स बाल आसीद्वपुषा चतुर्भुजो मुखेन पूर्णोद्गुनिभस्त्रिलोचनः ।

युवा कराक्रान्तमहीभूदुच्चकरेसंशयं संप्रति तेजसा रविः ॥ (S'i. I. 70)

A king should protect his subjects according to the rules laid down by Manu.

Morality says that one should save the life of his friends even at the cost of his own life.

This man is avarice incarnate ; he will never be satisfied with hoarding money.

Are you not ashamed of your ignorance, and do you boast of your noble birth, not attended with knowledge ?

This king excels all others in bravery, knowledge, and a desire to keep his subjects contended. ~~Careless~~

That your orders are borne by other kings on their heads is one great sign of your sovereignty.

The man took the lamb on his shoulder, and went by this road to the slaughter-house.

I swear by my tutelary deity that I have never before seen your ring.

I know my servants will come back within fifteen days ; for what is the use of their staying there longer ?

Even a sinner is freed from all his sins by repeating but once the syllable *om* through ardent devotion.

11 What is the use of walking with this man ? He is lame of his right leg and cannot walk swiftly.

12 Away with doubts in this respect. This matter is all but agreed to by my sister's husband.

13 Fie upon you, fool ! What is the use of this burden of books to you if you do not read them ?

14 Do not (अलं) censure me ; this was not done by me.

15 Child, do not (अलं) weep ; when thy mother comes here, I shall cause thee to be fed with food by her.

16 Shakuntalà did not notice the approach of Durvàsa on account of her thinking of her lover.

17 O blind man, what is the use of this lamp to you ?

## LESSON VII

### The Dative Case

§ 60. The person to whom something is given is called संप्रदान. A noun denoting संप्रदान is put in the Dative case ; as, कि वस्तु विद्वन् गुरवे प्रदेयं (R. V. 18) ‘Oh learned Sir, what is to be given to the preceptor ?’ The person or thing with reference to whom or having in view which an action is done is also संप्रदान ; as, युद्धाय संनहयते (Mbh.) ‘he prepares for battle’ ; तां नंदनाय प्रार्थयते (Mal.) ‘he demands her for Nandana.’

(a) \*In the case of the root यज् ‘to sacrifice’ or ‘to give as in a sacrifice,’ the person to whom the sacrifice is offered is put in the Accusative, and the thing or means by which it is made is put in the Instrumental ; as, पश्ना रुद्रं यजते (S. K.) ‘he sacrifices a bull to Rudra.’

§ 61. †In the case of the root रुच् ‘to like’ and others

\* यजोः कर्मणः कर्मसंज्ञा संप्रदानस्य च कर्मसंज्ञा । (Vär.)

† रुच्यर्थानां प्रीयमाणः (I. 4. 33)

having the same signification, the person or thing that is pleased or satisfied is put in the Dative case; as, यत्प्रभविष्णवे रोचते (S. 2) 'what pleases your Lordship'? यज्ञदत्ताय स्वदतेऽपूपः (Kàs'ikà) 'Yajnadatta likes *Apùpa*.'

§ 62. †The person to whom something is due (the creditor) in the case of the root द् (10 cl.) 'to owe' and the thing desired in the case of स्पृह्, are put in the Dative-case; as वृक्षसेचने द्वे धारयसि मे (S. 1) 'thou owest me two-sprinklings of trees'; परिक्षीणो यवानां प्रसृतये स्पृहयति (Bh. III. 45) 'an impoverished person desires a handful of barley-corns.'

*Obs.* Derivatives from स्पृह् are sometimes construed with the Dative; as, भोगेभ्यः स्पृहयालवः (Bh. III. 64) 'desirous-of enjoyments'; कथमन्ये करिष्यन्ति पुवेभ्यः पुत्रिणः स्पृहां (Ve. 3); but generally with the Locative; स्पृहावती वस्तुपु केषु मागधी (R. III. 5).

§ 63. \*The roots क्रुध्, द्रुह्, ईर्ष्य्, असूय्, and others having the same sense, govern the Dative of the person against whom the feeling of anger, hatred, malice, &c., is directed; as, हरये क्रुध्यति-द्रुह्यति-ईर्ष्यति-असूयति वा (S. K.) 'he is angry with, or bears hatred towards, Hari.' But क्रुध् and द्रुह्, when preceded by prepositions, govern the Accusative; as, मच्छरीरमभिद्रोग्युं (Mu. 1) 'to do injury to my person'; न खलु तामभिक्रुद्धो गुरुः (V. 3) 'did not the preceptor get angry with her?'

§ 64. †In the case of the root श्रु with प्रति or आ meaning 'to promise,' the person to whom something is promised, is put in the Dative case; as, प्रतिशुश्राव काकुत्स्थस्तेभ्यो विघ्नप्रति क्रियां (R. XV. 4) 'Kàkutstha promised them the removal of obstacles.'

‡ धारेरुत्तमणः । स्पृहेरीप्सितः । (I. 4. 35-6)

\* क्रुधद्रुहेष्यसूयार्थानां यं प्रति कोपः । क्रुधद्रुहोरुपसृष्टयोः कर्म ।

(I. 4. 37-8.)

† प्रत्याङ्गभ्यां श्रुवः पूर्वस्य कर्ता । (I. 4. 40.)

§ 65. †The purpose for which an action is done, or that for making which another thing exists or is used (as a thing made for a certain purpose) is put in the Dative case; as, काव्यं यशसे (Kāv. 1) 'a poem (is composed) for fame'; यूपाय दारु (Mbh.) 'wood is for (making) post'; कुण्डलाय हिरण्यं (ibid.) 'gold is (used) for Kundala ornament'; अवहननाय उलूखलं (ibid.) 'a mortar for pounding down.'

(a) ¶When the sense of an infinitive of purpose is suppressed in a sentence, the object of this infinitive is put in the Dative case; as, फलेभ्यो याति = फलान्याहर्तु याति 'he goes for fruits' i.e. 'to bring fruits'; वनाय गां मुमोच = वनं गंतुं गां मुमोच 'he let loose the cow for (i.e. to go to) the forest.' Here फल and वन, the objects of the infinitives आहर्तु and गंतुं, are put in the Dative.

(b) \$The Dative of an abstract noun is often used to express the sense of the infinitive of purpose from the root; as, यागाय याति = यष्टुं याति 'he goes to offer a sacrifice'; so समिदाहरणाय प्रस्थिता वयं (S. 1); यतिष्ये वः सखीप्रत्यानयनाय (V. 1).

§ 66. \*In the case of the root क्लृप् 'to be adequate to', 'to bring about', 'to tend to', and roots having a similar sense, such as संपद्, भू, जन्, the result brought about, or the end to which anything leads, is put in the Dative case; as, कल्पसे रक्षणाय (S. 5) 'thou art adequate to bring about (our) protection'; मूत्राय कल्पते-जायते-संपद्यते यवागः (Mbh.) 'gigel tends to (produce) urine.' The Dative is frequently used in this sense without भू or अस्; as, यस्ततौ स्वल्पदुःखाय (P. I.) 'since they two cause very little pain.'

(a) †That which is foreboded by a portentous pheno-

‡ तादथ्यें चतुर्थीं वाच्या । (Var.)

¶ क्रियार्थोपपदस्य च कर्मणि स्थानिनः । (II. 3. 14.)

\$ तुमर्थाच्च भाववचनात् । (II. 3. 15.)

\* क्लृपि संपद्यमाने च । (Var.)

† उत्पातेन ज्ञापिते च । (Var.)

menon is also put in the Dative case; as वाताय कपिला विद्युत् (Mbh.) 'the twany lightning forebodes a hurricane' मांसौ-दनाय व्याहरति मृगः (*ibid.*) 'the sound of a deer indicates (the getting of) food of flesh.'

(b) With the words हित and सुख the Dative is used; as, न्राह्मणाय हितं-सुखं (S. K.) 'good for a Brāhmaṇa'; हितमामया-विने (Mbh.) 'good for a sickly person.'

*Obs.* हित in the sense of 'good in or to' is used with the Locative and Genitive also.

§ 67. ¶The words नमः, स्वस्ति, स्वाहा, स्वधा, and वषट् (terms used in offering oblations to Gods &c.), and अलं in the sense of 'a match for', 'sufficient for' govern this case; as, नमो विश्वसृजे तुभ्यं (R. X. 16) 'a bow to you who created the universe'; स्वस्ति भवते (M. 2) 'good-bye to you'; अग्नये स्वाहा (S. K.) 'this offering to Agni'; similarly पितृभ्यः स्वधा, इन्द्राय वषट्, दैत्येभ्यो हरिरलं (S. K.) 'Hari is a match for the demons'; अलमेषा क्षुवितस्य (मे) तृप्त्यै (R. II. 39) 'this (cow) is sufficient to satisfy me who am hungry.'

(a) Words having the sense of अलं 'sufficient for', 'able to do', such as प्रभु, शक्त and even the verb प्रभू, are used with the Dative; as, प्रभुर्मल्लो मल्लाय, शक्तो मल्लो मल्लाय, प्रभवति मल्लो मल्लाय (Mbh.) 'one wrestler is a match for another'; विधिरपि न येभ्यः प्रभवति (Bh. II. 94) 'over whom even the Creator does not prevail.'

(b) नमः joined to कृ generally governs the Accusative, but sometimes the Dative also; as, मुनित्रयं नमस्कृत्य (S. K.) 'saluting the three sages'; but नमस्कुर्मो नृसिंहाय (*ibid.*) 'we salute Nṛsiṁha.'

(c) Roots meaning 'to salute,' such as प्रणिपत्, प्रणम् are construed with the Dative or Accusative; as, धातारं प्रणिपत्य (Ku. II. 3) 'saluting the Creator'; also तस्म प्रणिपत्य नंदी (Ku. III. 60), आर्यं प्रणिपत्य (Mu. 1); so, तां भक्तिप्रवणेन चेतसा

‡ नमःस्वस्तिस्वाहास्वधालंवषट्योगाच्च । (II. 3. 16)

प्रणाम (K. 228) ; तां कुलदेवताभ्यः प्रणमय्य (Ku. VII. 27) ; प्रणम्य त्रिलोचनाय (K. 131).

*Note.*—Classical authors occasionally use the nouns also derived from these verbs with the Dative; as, मृद्धा प्रणामं वृषभध्वजाय चकार (Ku. III. 62); अस्म प्रणाममकरवम् (K. 142), तस्मै दंडप्रणाममकरवम् (Dk. I. 2).

(d) In greeting and in expressing a blessing the Dative is used with words like स्वागतं, कुशलं; as देवदत्ताय कुशलं (Mbh); स्वागतं देव्यै (M. 1) ‘welcome to the Queen.’ Words like कुशलं, भद्रं, सुखं &c. are used with the Genitive also. See Lesson X.

§ 68. The roots कथ्, ख्या, शंस्, and चक्ष्, all meaning ‘to tell’ (contrary to the principle of दुहचाच्पच् &c.), the causal of विद् with नि (contrary to § 44), and other roots having the same sense, govern the Dative of the person to whom something is told, as, आये कथयामि ते भूतार्थं (S'. 1) ‘O worthy lady, I tell you the truth’; एहि, इमां वनस्पतिसेवां काश्यपाय निवेदयावहः (S'. 4) ‘come, let us communicate this service of the trees to Kāshyapa’; so यस्मै ब्रह्मपारायणं जगौ (U. 4) ‘to whom he sang (revealed) the Veda’; यस्मै मुनिर्ब्रह्म परं विवक्ते (Mv. 2).

§ 69. Verbs meaning ‘to send’ or ‘despatch’ generally govern the Dative of the person; but Accusative of the place, to whom or which a thing is sent; as, भोजेन दूतो रघुके विसृष्टः (R. V. 39) ‘a messenger was sent to Raghu by Bhoja’; माधवं पद्मावतीं प्रहिण्वता देवरातेन (Māl. 1.) ‘by Devarāta sending Mādhava to Padmāvatī.’

§ 70. \* The secondary or indirect object of the root मन् ‘to think’ cl. 4, which is not an animal, takes either the Accusative or Dative, when *contempt* is to be shown; as, न त्वां तृणाय तृणं वा मन्ये (S. K.) ‘I do not consider thee to be worth a straw.’

\* मन्यकर्मण्यनादरे विभाषाऽप्राणिषु । (II. 3. 17)

*Obs.* When no negation and contempt are meant, but mere *comparison*, the Accusative alone is used; as, त्वां तृणं मन्ये (Mbh.) 'I consider thee as a straw'; but हरिमप्यमंसत तृणाय (S'i. XV. 61).

§ 71. † In the case of roots implying *motion*, the place to which motion is directed is put in the Dative or Accusative case when physical motion is indicated; as, ग्रामं ग्रामाय वा गच्छति; but मनसा हर्ये व्रजति 'goes to Hari mentally' (contemplates him).

*Obs.* (1) राधीक्षयोर्यस्य विप्रश्नः (I. 4. 39) i.e., the person, with regard to whom some questions as to good fortune or welfare are asked, is put in the Dative in the case of the roots राध् 'to propitiate' and ईक्ष् 'to look to the welfare of any one'; as, कृष्णाय राध्यति ईक्षते वा गर्गः (i.e., पृष्टो गर्गः शुभाशुभं पर्यालोचयति) (2) परिक्रयणे संप्रदानमन्यतरस्यां (I. 4. 44) i.e., the price at which a person is employed on stipulated wages is put in the instr. or dat. case; as, शतेन शताय वा परिक्रीतोऽयं दासः।

नैतन्याय्यम् । सर्वज्ञस्याप्येकाकिनो निर्णयाभ्युपगमो दोषाय ।  
(M. 1)

चपलोयं बटुः कदाचिदस्मत्प्रार्थनामतःपुरेभ्यः कथयेत् । (S'. 2)

अहमपि वैतानिकं शांत्युदकमस्यै गौतमीहस्ते विसर्जयिष्यामि ।  
(S'. 3)

सृहयामि खलु दुर्लितायास्मै । मृगतृष्णिकेव नाममात्रप्रस्तावो मे विषादाय कल्पते । (S'. 7)

मूर्खं नैष तव दोषः । साधोः शिक्षा गुणाय संपद्यते नासाधोः ।  
(P. I. 18)

प्रसीद भगवति वसुंधरे शरीरमसि संसारस्य । तत्किमसंविदानेव जामात्रे कुप्यसि । (U. 7)

† गत्यर्थकर्मणि द्वितीयाचतुर्थां चेष्टायामनध्वनि (II. 8. 12)

मिध्यामाहात्म्यगर्वनिर्भरा न प्रणमंति देवताभ्यो न मानयंति  
मान्यानात्मप्रज्ञापरिभव इत्यसूयंति सच्चिवोपदेशाय कुप्यंति हितवादिने ।  
(K. 108)

प्रतिश्रुतं तेन तस्मै स्वसुरवंतिसुंदर्याः प्रदानम् । (Dk. II. 1)

चंद्रार्पीडः तमुपसृत्य पूर्ववदेव तां महाश्वेताप्रणामपुरः सरं दर्शितविनयः  
प्रणनाम । (K. 219)

प्रणिपत्य सुरास्तस्मै शमयित्रे सुरद्विषाम् ।

अथैनं तुष्टुवुः स्तुत्यमवाङ्मनसगोचरम् ॥ (R. X. 15)

रविमावसते सतां क्रियायै सुधया तर्पयते सुरान् पितृश्च ।

तमसां निशि मूर्छ्ठां निहंत्रे हरचूडानिहितात्मने नमस्ते । (V. 3)

उमा वधुर्भवान् दाता याचितार इमे वयम् ।

चरः शंभुरलं हयेष त्वकुलोद्भूतये विधिः ॥ (Ku. VI. 82)

चरतः किल दुश्चरं तपस्तृणविंदोः परिशंकितः पुरा ।

अजिधाय समाधिभेदिनीं हरिरस्मै हरिणीं सुरांगनाम् (R. VIII. 79).

वाताय कपिला विद्वुदातपायातिलोहिनी ।

पीता भवति सस्याय दुर्भिक्षाय सिता भवेत् ॥ (Mbh.)

स्वस्त्यस्तु ते निर्गलितांबुर्गम्

शरद्बधनं नार्दति चातकोऽपि । (R. V. 17)

ताभ्यां तथागतमुपेत्य तमेकपुत्र-

मज्जानतः स्वचरितं नृपतिः शशंस । (R. IX. 77)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थीय संभवामि युगे युगे ॥ (Bg. IV. 8)

## ADDITIONAL SENTENCES FOR EXERCISE

तदाकर्ण्य तामहं दंडवत्प्रणस्य तस्यै मदुद्वितमखिलमाख्याय विस्मय-  
विकसिताक्षं जनकमदर्शयम् । (Dk. I. 4)

सखि वासंति दुःखायेदानीं रामस्य दर्शनं सुहृदाम् । तत्कियच्चरं त्वां  
रोदयिष्यामि । तदनुजानीहि मां गमनाय । (U. 3)

स्वयमेवोत्पद्यंतं एवंविधाः कुलपांश्वावो निःस्नेहाः पश्वावो येषां क्षुद्राणां  
अज्ञा पराभिसंधानाय न ज्ञानाय पराक्रमः प्राणिनामुपघाताय नोपकाराय  
धनपरित्यागः कामाय न धर्माय किं बहुना सर्वमेव येषां दोषाय न गुणाय ।  
(K. 288)

श्रोत्रियायाभ्यागताय वत्सतरीं सहौक्षं वा निर्वपंति गृहसेधिनः (U. 4)

दुदोह गां स यज्ञाय सस्याय मधवा दिवम् ।

संपद्विनिमयेनोभौ दधतुर्भुवनद्वयम् ॥ (R. I. 26)

नमस्त्रिमूर्तये तुभ्यं प्राकसृष्टेः केवलात्मने ।

गुणत्रयविभागाय पश्चाद्भेदमुपेयुषे ॥ (Ku. II. 4)

स स्थाणुः स्थिरभक्तियोगसुलभो निःश्रेयसायास्तु वः । (V. 1)

सर्वः कल्पे वयसि यतते लब्धुमर्थान्कुटुंबी

पश्चात्पुत्रैरपहृतभरः कल्पते विश्रमाय । (V. 3)

यदेवोपनतं दुःखात्सुखं तद्रसवत्तरम् ।

निर्वाणाय तरुच्छाया तप्तस्य हि विशेषतः (V. 3)

शुद्धांतसंभोगनितांततुष्टे न नैवधे कार्यमिदं निगाद्यम् ।

अपां हि तृप्ताय न वारिधारा स्वादुः सुगंधिः स्वदते तुषारा ॥

(N. III. 95)

किमित्यपास्याभरणानि यौवने धृतं त्वया वार्द्धकशोभि वल्कलम् ।

चद्र प्रदोषे स्फुटचंद्रतारका विभावरी यद्यरुणाय कल्पते ॥ (Ku. V. 44)

युसामसमर्थानामुपद्रवायात्मनो भवेत्कोपः ।

पिठरं क्वथदतिमात्रं निजपाश्वर्णिव दहतितराम् ॥ (P. I. 14)

पयःपानं भुजंगानां केवलं विषवर्धनम् ॥

उपदेशो हि मूर्खाणां प्रकोपाय न शांतये ॥ (H. 3)

प्रतिवाचमदत्त केशवः शपमानाय न चेदिभूभुजे ।

अनुहुंकुरुते घनध्वनिं न हि गोमायुरुतानि केसरी ॥ (S'i. XVI. 25)

संतानकामाय तथेति कार्म राजे प्रतिश्रुत्य पयस्विनी सा ।

दुर्धा पयः पत्रपुटे मदीयं पुत्रोपभुंक्षेति तमादिदेश ॥ (R. II. 65)

तस्याः प्रसन्नेदुमुखः प्रसादं गुरुन्तपाणां गुरुवे निवेद्य ।

प्रहर्षचिह्नानुमितं प्रियायै शशंस वाचा पुनरुक्तयेव ॥ (R. II. 68)

ततो यथावद्विहिताध्वराय तस्मै स्मयावेशविर्जिताय ।

वणश्रिमाणां गुरुवे स वर्णी विचक्षणः प्रस्तुतमाचक्षे ॥ (R. V. 19)

वसन् स तस्यां वसतौ रथूणां पुराणशोभामधिरोपितायाम् ।

न मैथिलेयः स्पृहयांबभूव भव्रें दिवो नाप्यलकेश्वराय ॥ (R.XVI.42)

तस्यै स्पृहयमाणोऽसौ बहुप्रियमभाषत ।

सानुनीतिश्च सीतायै नाकुरुद्यन्नाप्यसूयत ॥

संकुर्ध्यसि मृषा किं त्वं दिवृक्षुं मां मृगेक्षणे ।

ईक्षितव्यं परस्त्रीभ्यः स्वधर्मो रक्षसामयम् ॥

रावणाय नमस्कुर्याः स्यात् सीते स्वस्ति ते धर्वम् ।

अन्यथा प्रातराशाय कुर्यामि त्वामलं वयम् ॥ (Bk. VIII. 76-8,98)

Wretched man, do you like service in the house of a Chàndala ?

Lady, do not misunderstand me, and do not get angry with me in vain.

I do not long for (स्पृह) wealth, but immortal glory.

Having promised Lakshmana to accompany him, why do you now tell him that you are unable to do so ?

Being greatly delighted at hearing the account, they communicated (विद् with नि) to him even their very secrets.

Even a sight of these pious men will bring about (क्लृप्) my purification; I shall, therefore, wait upon them for the accomplishment of my desired object.

I told him (रुया with आ) through my brother that I had nothing to do with seeing him.

Old lady, such sad thoughts will only result in greater sorrow; therefore, compose yourself for a time.

The enjoyment of pleasures in this world only leads to disgust.

\* My subjects bear hatred towards (असूय्) me and plot against (द्रुह्) my life.

First salute (प्रणम्) your preceptor and then begin to learn your lesson.

A bow to three-eyed God, who reduced Cupid to ashes with the fire of his third eye!

When a man gets a son, he pays off the debt due to his fathers.

You yourself are able to defeat (*use* अलं) the whole troop of the enemy.

When a man is doomed by fate, even a trifling cause is sufficient (अलं) to bring about his ruin.

I shall send a messenger to the king of Videha, and communicate to him this glad tidings.

## LESSON VIII

### The Ablative Case

**§ 72.** The chief sense of the Ablative case is अपादान. That from which separation, whether actual or conceived, takes place is called अपादान, and is put in the Ablative case; as, ग्रामादायाति 'he comes from a village'; i.e., that from which the separation takes place is ग्राम. It has thus the sense of 'from' in English.

**§ 73.** \*A noun in the Ablative case frequently denotes

\* विभाग्यागुणेऽस्त्रियाम् । (II. 3. 25)

the cause of an action or phenomenon, and has the sense of 'on account of', 'for', 'by reason of' &c.; as, सौहृदादपूर्थगाश्रयां (U. I) 'not living apart (whose resort was not different) on account of affection.' A noun not of the feminine gender denoting the cause of an action is put in the Instrumental or Ablative; as, जाड्येन जाड्यात् वा बद्धः (S. K.) 'he was caught by reason of his dulness'; बुद्ध्या मुक्तः (S. K.) 'he was set at liberty on account of his skill'; भवत्या गुरौ मय्यनुकंपया च प्रीतास्मि ते (R. II. 63) 'I am pleased with thee for thy devotion to (thy) preceptor and compassion on me.'

*Obs.* Sometimes a feminine noun also is used in the Ablative in this sense; as, नास्ति घटोनुपलब्धेः (S. K.).

(a) The Ablative often serves the purpose of a whole-causative assertion in replying to, or advancing arguments in discussions; as, पर्वतो वहिनमान् धूमात् (Tarka.) 'the mountain has fire (in it), because there is smoke'; नेश्वरो जगतः कारणमुपद्यते। कुतः वैषम्यनैर्घृण्यप्रसंगात् (S. B.) (A disputant says) 'God cannot be the efficient cause of the world. Why? (Because) he is liable to (the two charges of) being partial and cruel.'

§ 74. Words in the comparative degree, or such as have the sense of comparison, are used with the Ablative of that with reference to which the comparison is made; as, सत्यादप्यनृतं श्रेयः (Ve. 3) 'falsehood is better even than truth'; मोहाद्वभूकष्टतः प्रबोधः (R. XIV. 56) 'consciousness became more painful than swoon'; चैत्ररथादनूने वृद्वावने (R. VI. 50) 'in Vrindavana not inferior to Chaitraratha'; अश्वमेधसहस्रेभ्यः सत्यमेवातिरिच्यते (H. 4) 'truth itself is superior to a thousand horse-sacrifices'; श्राद्धस्य पूर्वाह्णादपराह्णो विशिष्यते (Manu. III. 278) 'for a S'raddha ceremony afternoon is preferred to forenoon.'

§ 75. \*When the sense of an absolute is suppressed

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\*त्यब्लोपे कर्मण्युपसंख्यानं। अधिकरणे च। प्रश्नस्यानयोद्यच। (Var.).

in a sentence, the object of the absolute is put in the Ablative case; as, प्रासादात्प्रेक्षते (S. K.) = प्रासादमारुह्यं प्रेक्षते 'sees from a palace'; so श्वशुराज्जहरेति (S. K.) = श्वशुरं वीक्ष्य जिहरेति.

(a) The place where an action is performed is also put in the Ablative under the same circumstances; as, आसनात्प्रेक्षते, i.e., आसने उपविश्य प्रेक्षते 'sees from a seat.'

(b) In questions and answers also the Ablative is used; as, कुतो भवान्-पाटलिपुत्रात् (Mbh.).

§ 76. \*Words denoting जुगुप्सा 'abhorrence,' विराम 'cessation,' 'refraining,' and प्रमाद 'swerving,' govern the Ablative case; as, पापाज्जुगुप्सते (Mbh.) 'he shrinks from sin'; वत्सैतस्माद्विरम (U. I) 'desist from this, O child'; स्वाधिकारात्प्रमत्तः (Me. I) 'swerving from his duty'; similarly प्राणाधातान्निवृत्तिः (Bh. II. 26) 'refraining from injury to life'; धर्मान्मुहूर्यति (Mbh.)

*Obs.* प्रमद् is usually construed with the Locative in the sense of 'to be careless about'; as, न प्रमादंति प्रमदासु विपश्चितः (Manu. II. 213) 'wise men are not careless about their women.'

§ 77. † The teacher from whom something is learnt, the prime cause in the case of जन् 'to be born,' and the 'source' in the case of भू, are put in the Ablative case; as, उपाध्यायादधीते (S. K.) 'learns from the preceptor'; so मया तीर्थदिभिन्नयविद्या शिक्षिता (M. I) 'I learnt the art of dramatic representation from a teacher'; गोमयादृश्चिको जायते (Mbh.) 'the scorpion is produced from cowdung'; प्राणाद्वायुरजायत (Rigveda X. 90) 'the wind was born from the breath'; हिमवतो गंगा प्रभवति (Mbh.) 'the Ganga has its source in the Himalayas'; लोभात् क्रोधः प्रभवति (H. I) 'anger proceeds from avarice.'

\* जुगुप्साविरामप्रमादार्थनामुपसंख्यानम् (Var.)

† आख्यातोपयोगे । जनिकर्तुः प्रकृतिः । भूवः प्रभवः (I. 4. 29, 30-1).

*Obs.* Verbs meaning ‘to be born’ are often used with the Locative of the ‘source’; as, परदारेषु जायेते द्वौ सुतौ कुंड-गोलकौ (Manu. III. 174); जातोपि दास्या शूद्रेण (Y. II. 133); शुकनासस्यापि मनोरमायां तनयो जातः (K. 73); सा तस्यामुदपादि (Ku. I.22.)

§ 78. ‡ In the case of words implying ‘fear’ and ‘protection from danger’, that from which the fear or danger proceeds is put in the Ablative case; as, न भीतो मरणादस्मि (Mk. 10) ‘I am not afraid of death’; कपेरत्रासिषुर्नादात् (Bk. IX. 11) ‘were afraid of the monkey’s sound’; तीक्ष्णादुद्विजते (Mu. 3) ‘is afraid of (shrinks away from) a severe person’; भीमाददुशासनं त्रातुं (Ve. 3) ‘to save Duhs’asana from Bhîma’; so लोकापवादादभयं (Bh. II. 62), तृणविदोः परिशक्तिः (R. VIII. 79).

(a) \* That from which a person is warded off or prevented is also put in the Ablative; as, पापान्तिवारयति (Bh. I. 72) ‘wards off from sin.’

§ 79. † In the case of the root जि with परा, that which becomes unbearable is put in the Ablative case; as, अध्ययनात्पराजयते (Mbh.) ‘finds study unbearable.’

§ 80. ¶ The point of time or space from which some ‘distance in time or space’ is measured, is put in the Ablative case. The word denoting the ‘distance in space’ is put either in the Nominative or Locative, and that denoting ‘the distance in time’, in the Locative; as, गवीधुमतः सांकाश्यं चत्वारि योजनानि चतुर्षु योजनेषु वा (Mbh.) ‘S. is four yojanas from G.’; कार्तिक्या आग्रहायणी मासे (ibid.) ‘A. is one

‡ भीतार्थानां भयहेतुः । (I. 4. 25)

\* वारणार्थनामीप्सितः । (I. 4. 27.)

† पराजेरसोढः । (I. 4. 26)

¶ यतश्चाध्वकालनिर्माणं तत्र पञ्चमी तद्युक्तादध्वनः प्रथमासप्तम्यौ कालात् सप्तमी च वक्तव्या । (Vär.)

month (at the interval of the month) from K.' ; so, समुद्रात्पुरी क्रोशी or क्रोशयोः.

§ 81. ¶ Words meaning 'other than' or 'different from', such as अन्य, पर, इतर; आरात् 'near' or 'remote'; ऋते 'without'; words indicative of the 'directions' used also with reference to the 'time' corresponding to them; words expressive of 'directions' derived from अंच्, for instance प्राक्, प्रत्यक्, and such as end in आ and आहि; all these govern the Ablative case; as कृष्णादन्यो भिन्न इतरो वा (S. K.) 'different from, or other than, Krishna'; आराद्वनात् (S. K.) 'near the forest, or away from it'; विविक्तादृतेऽन्यच्छरणं नास्ति (V. 2) 'there is no resort other than a retired spot'; ग्रामात्पूर्वं उत्तरो वा 'to the east or north of the village'; चैत्रात्पूर्वः फाल्गुनः (S. K.) 'the month of Fâlguna is prior to (that of) Chaitra'; प्राक्-प्रत्यग्वा ग्रामात् (ibid.) 'to the east or west of the village'; दक्षिणा दक्षिणाहि वा ग्रामात् (ibid.) 'to the south, or in the southern direction, of the village'; प्राङ्मनाभिवर्धनात् (Manu II. 29) 'before the naval is cut.'

§ 82. The words प्रभृति, आरभ्य, वहिः, अनंतरं, परं, ऊर्ध्वं govern this case; as, शैशवात्प्रभृति पोषितां (U. 1) 'brought up ever since her childhood'; मालत्याः प्रथमावलोकदिवसादारभ्य (Mâl. 6) 'from the day of first seeing Mâlatî'; निवसन्नावसथे पुराद्वहिः (R. VIII. 14) 'residing in a dwelling out of the town'; पाणिपीडनविधेरनन्तरं (Ku. VIII. 1) after the espousing of her hand'; अस्मात्परं (S'. 6) 'after this person'; ऊर्ध्वं मिये मुहूर्ताद्वि (Bk. XVIII. 36) 'I shall die after a moment.'

*Obs.* (a) The words प्रभृति and आरभ्य are often found used with adverbs of time in the same sense; as, यतः प्रभृति —ततः प्रभृति (S'. 3); अद्यप्रभृति तवास्मि दासः (Ku. V. 86).

(b) The sense of अनंतरं, परं &c. is sometimes understood; as, वहोर्दृष्टं कालात् (U. 2) 'seen after a long time.'

§ 83. \*The words पृथक् 'different,' विना and नाना govern,

¶ अन्यारादितरतेऽदिक्शब्दाऽनुत्तरपदाजाहियुक्ते । (II. 3. 29)

\*पथग्विनानाभिस्तृतीयाऽन्यतरस्याम् । (II. 3. 32)

besides this case, the Accusative and Instrumental cases ; as, रामाद्रामेण रामं वा विना पृथग् नाना वा (S. K.) 'without or different from Rāma,' नाना नारीं निष्फला लोकयात्रा (Vopadeva)..

§ 84. The preposition आ in the sense of 'till,' 'as far as,' and 'from' governs the Ablative case ; as, आपरितोषाद्विदुषां (S. 1) 'till the satisfaction of the learned'; आमूलाच्छ्रौतु-मिच्छामि (S. 1) 'I wish to hear from the beginning'; आकैलासात् (Me. 11) 'as far as the Kailāsa.' Sometimes आ is joined to nouns to form Avyayibhāva compounds ; as, आमेखलं संचरतां घनानां (Ku. I. 5) 'of clouds sweeping as far as the girdle (middle part).'

§85. \*When 'concealment' is indicated, the person whose sight one wishes to avoid is put in the Ablative case ; as, मातुनिलीयते कृष्णः (S. K.) 'Krishna hides himself from his mother.'

§86. †The preposition प्रति in the sense of 'representative of' or 'in exchange for,' governs the Ablative ; as, प्रद्युम्नः कृष्णात्प्रति (S. K.) 'P. is the representative of K.'; तिलेभ्यः प्रतियच्छति माषान् (S. K.) 'exchanges Māshas for sesamum.'

अनुष्ठितनिदेशोपि सत्कियाविशेषादनुपयुक्तमिवात्मानं समर्थये । (S. 7)

अलमलमाक्रन्दितेन । सूर्योपस्थानात्प्रतिनिवृत्तं पुरुखसं मामुपेत्य कथ्यतां कुतो भवत्याः परित्रातव्या इति । (V. 1)

रामः — एवमेतत् । एते हि हृदयर्मर्मभिदः संसारभावा येभ्यो बीभ-त्समानाः संत्यज्य सर्वान् कामान्मनीषिणोऽरण्ये विश्राम्यन्ति । (U. 1)

नास्ति जीवितादन्यदभिमत्तरमिह जगति सर्वजंतूनाम् । (K. 35)

\*अंतर्धां येनादर्शनमिच्छति । (I. 4. 28)

†प्रतिनिधिप्रतिदाने च यस्मात् । (II. 3. 11.)

नैव जानासि तं देवमैक्ष्वाकं यदेवं वदसि । तद्विरस्थतामतिप्रसंगात् ।  
(U. 5)

कृतातिथ्यया महाश्वेतयां परिपृष्टो दिग्विजयादारभ्य किन्नरमिथुना-  
नुसरणप्रसंगेनागमनमात्मनः सर्वमाच्चक्षे । (K. 134)

वत्से मालति जन्मनः प्रभृति वल्लभा ते लवंगिका । तत्किमुजिजहान-  
जीवितां वराकाँ नानुकंपसे ।

चाणक्य :—वृषल वृषल अलमुत्तरोत्तरेण । यद्यस्मत्तो वरीयान्  
राक्षसोऽवगम्यते तर्दिदं शस्त्रं तस्मै दीयताम् । (Mu. 3)

तासां चतुर्दश कुलानि । एकं भगवतः कमलयोनेर्मनसः समुत्पन्नम् ।  
अन्यद्वेदेभ्यः संभूतम् । अन्यदग्नेरुद्भूतम् । अन्यत् पवनात्प्रसूतम् । अन्य-  
दमृतादुन्मथ्यमानादुत्थितम् । अन्यज्जलाज्जातम् । अन्यदर्ककिरणेभ्यो  
निर्गतम् । अन्यत्सौदामिनीतः प्रवृत्तम् । (K. 136)

मां तावदुद्धर शुचो दयिताप्रवृत्त्या  
स्वार्थात्सितां गुरुतरा प्रणयिक्रियैव । (V. 4.)

निशम्य चैनां तपसे कृतोद्यमां सुतां गिरीशप्रतिसक्तमानसाम् ।  
उवाचमेना परिरम्य वक्षसा निवारयांती महतो मुनित्रतात् । (Ku. V. 3)

प्र जां संरक्षति नृपः सा वर्धयति पार्थिवम् ।  
वर्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् (H. 3)

त्वचं स मेघ्यां परिधाय रौर्बी—  
मशिक्षतास्त्रं पितुरेव मंत्रवत् । (R. III. 31)

अनमराणां समुद्भृतस्तस्मात्सिवुरयादिव ।  
आत्मा संरक्षितः सुहृष्टवृत्तिमाश्रित्य वैतसीम् ॥ (R. IV. 35),  
ध्यायतो विषयान्युसः संगस्तेषूपजायते ।  
संगात्संजायते कामः कामाक्लोबोऽभिजायते ॥

क्रोधाद्भवति संमोहः संमोहात्मृतिविभ्रमः ।

स्मृतिभरंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ (Bg. II. 62-3)

हिमवद्विध्ययोर्मध्यं यत्प्राग्विनशनादपि ।

प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तिः ॥ (Manu. II. 12)

### ADDITIONAL SENTENCES FOR EXERCISE

जन्मकर्मतो मलिनतरजनं जनतो निर्स्त्रशतरलोकहृदयं लोकहृदयेभ्यो  
निर्घृणतरसर्वसं व्यवहारमपुण्यकर्मकापणं पक्कणमपश्यम् । (K. 356)

सा कुसुमघटितशिलीमुखमनोहरान्मदनचापादिव प्रमदवनात्त्रस्यति  
जानकीव पीतरक्तेभ्यो रजनिचरेभ्य इव चंपकाशोकेभ्यो विभेति । (K. 225)

तं नूपं वसुरक्षितो नाम मंत्रिवृद्धं एकदाऽभाषत । तात अत्रभवति  
सर्ववात्मसंपदभिजनात्प्रभृत्यन्युनैव लक्ष्यते । बुद्धिश्च निसर्गपट्टी तवेतरेभ्यः  
प्रतिविशिष्यते । (Dk. II. 8)

अहो दुराराध्या राजलक्ष्मीरात्मविद्भिरपि राजभिः—

तीक्षणादुद्विजते मृदौ परिभवत्रासान्न संतिष्ठते

मूर्खान्देष्टि न गच्छति प्रणयितामत्यंतविद्वत्स्वपि ।

शूरेभ्योऽप्यधिकं विभेत्युपहसत्येकांतभीरूनहो

श्रीर्लब्धप्रसरेव वेशवनिता दुःखोपचर्या भृशम् । (Mu. 3)

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।

अहार्यत्वादनर्धत्वादक्षयत्वाच्च सर्वदा ॥ (H. 1)

प्रजानां विनयाधानाद्रक्षणाद्भरणादपि ।

स पिता पितरस्तासां केवलं जन्महेतवः ॥ (R. I. 24)

न नवः प्रभुराफलोदयात्स्थरकर्मा विरराम कर्मणः ।

न च योगविधेन्वेतरः स्थिरधीरापरमात्मदर्शनात् ॥

(R. VIII. 22)

रत्नैर्महाहृस्तुतुषुर्न देवा न भेजिरे भीमविषेण भीतिम् ।

सुधां विना न प्रययुर्विरामं न तिश्चितार्थाद्विरमंति धीराः ॥

(Bh. II. 80)

श्रेयान्त्वधर्मे विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मे भयावहः ॥ (Bg. III. 35)

लोभान्मोहाद्भयान्मैत्र्यात् कामात्कोधात्तथैव च ।

अज्ञानाद्वालभावाच्च साक्षं वितथमुच्यते ॥ (Manu VIII. 118)

वृक्षादृक्षं परिक्रामन्नरावणाद्विभ्यतीं भृशम् ।

शत्रोस्त्राणमपश्यंतीमदृश्यो जनकात्मजाम् ॥

तां पराजयमानां स ग्रीते रक्ष्यां दशाननात् ।

अंतर्दधानां रक्षोभ्यो मलिनां ध्यामभूर्धजाम् ॥ (अपश्यत्)

(Bk. VIII. 70-1)

पूर्वस्मादन्यवद्भाति भावाद्वाशरर्थं स्तुवन् ।

ऋते कौर्यात्समायातो मां विश्वासयितुं नु किम् ॥

इतरो रावणादेष राघवानुचरो यदि ।

सफलानि निमित्तानि प्राक् प्रभातात्ततो मम ॥ (Bk. VIII. 105-6)

एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यक्षोषतः ।

एतद्वि मत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥ (Manu I. 59)

एकाक्षरं परं ब्रह्म प्राणायामाः परं तपः ।

सावित्र्यास्तु परं नास्ति मौनात्सत्यं विशिष्यते ॥ (Manu II. 83)

A house without a house-wife surpasses a forest in dreariness.

Go in the northern direction (उत्तरं) of this tree, and I shall just follow you.

Do not desist from the work you have once promised to perform.

I have walked to this place from the hermitage of Vālmiki to learn the Vedas from these ascetics.

He exposed himself to much trouble in saving that girl from danger.

He who wards off his friend's mind from sin and makes him set it on virtue, is called a real friend.

Do you not know that various kinds of miseries result from treading in the foot-steps of the wicked?

This your illness arose (जन्) from your great exertions of yesterday. Is there now any change for the better?

Who else but this powerful king can protect his realm as far as (आ) the regions of the Himālayas?

Before (प्राक्) beginning his studies he places his grammar and dictionary by him.

Five years ago I saw this very charming forest; but now it has undergone a vast change.

Ever since the day on which I happened to see her, my mind has become perturbed, and I do not think even of taking my food, on account of my constantly thinking of her.

I do not approve of the speech you made yesterday after (ऊद्धव or अनंतरं) the excellent oration of the President.

Sitā was dearer to Rāma (gen.) than his very life.

Honesty is superior to all other virtues; without it one cannot inspire any one with confidence.

That wretched fowler did not see the little parrot on account of his body being contracted through fear.

Revered Sir, we wished to hear from you the history of this parrot from (आ) the beginning.

Bombay is one hundred and twenty miles from Poona.

## LESSON IX

### The Locative Case

§ 87. The place *in* or *on* which an action is represented as taking place is called अधिकरण and is put in the Locative

case; as, स्थाल्यामोदनं पचति 'cooks food in a cooking utensil'; आसने उपविशति 'sits on a seat.'

(a) The Locative is used to denote the time when an action takes place; as, आपादस्य प्रथमदिवसे (Me. 2) 'on the first day of Ashàdha'; so शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम् (R. I. 8).

§ 88. The Locative has very often the sense of 'towards,' 'about,' 'as to' &c.; as, मयि मा भूरकरुणा (Màl. 9) 'be not ruthless towards me'; विषयेषु विनाशधर्मसु निःस्पृहोऽभवत् (R. VIII. 10) 'became free from desire for perishable objects.'

§ 89. \*With adjectives in the superlative degree, and in those cases where a distinction is made, as of an individual from his whole class, (generally expressed by 'of,' or 'among' in English), the nouns with respect to which such pre-eminence or distinction is shown, are put in the Genitive or Locative; as, गवां गोषु वा कृष्णा बहुक्षीरा (S. K.) 'among cows the black one gives much milk'; so नृणां नृषु वा द्विजः श्रेष्ठः (*ibid*).

§ 90. †Words expressive of the interval of time or space, are put in the Ablative or Locative; as, अस्मिन्दिने भुक्त्वाऽयं त्र्यहात् त्र्यहे वा भोक्ता (S. K.) 'having dined to-day, he will dine again after (the interval of) three days'; इहस्थोऽयं क्रोशात्क्रोशे वा लक्ष्यं विध्येत् (S. K.) 'standing here, he will hit a mark at (the distance of) one *Koss*.'

§ 91. This case is used in lexicons to denote 'in the sense of'; as, वाणो बलिसुते शरे (Amara) वाण is used in the sense of 'the son of Bali,' and 'an arrow.'

§ 92. The Locative is sometimes used to denote the object or purpose for which anything is done; as, चर्मणि द्विपिनं हंति द्रंतयोर्हंति कुञ्जरम्। केशेषु चमरीं हंति सीम्नि पुष्कलको हतः॥

\*यतश्च निधारणं । (II. 3. 41)

†सप्तमीपञ्चम्यौ कारकमध्ये । (II. 3. 7)

(Mbh.) 'man kills the tiger for skin, the elephant for tusks, the Chamarî for hair, and the musk-deer for musk.'

§ 93. Words meaning 'to act,' 'to behave,' 'to deal with,' are construed with the Locative ; as, आर्योऽस्मन्विनयेन वर्ततां (U. 6.) 'let your honour act modestly towards this person' ; कथं कार्यविनिमयेन व्यवहरति मध्यनात्मजः (M. 1) 'Oh ! does the fool deal with me by an exchange of duties ?' कुरु प्रियसखीवृत्तिं सपत्नीजने (S'. 4.) 'act the part of a dear friend towards the rival wives.'

§ 94. Words signifying 'love,' 'attachment,' 'respect,' such as, स्निह्, अभिलष्, अनुरंज्, &c., govern the Locative of the person or thing for whom or which the 'love' &c., is shown ; as, किं नु खलु बालेऽस्मिन् स्निहयति मे मनः (S'. 7) 'why, indeed, does my mind love this child ?' न तापसकन्यकायां शकुन्तलायां ममाभिलाषः (S'. 2) 'I cherish no love for S'akuntala, the daughter of the sage'; स्वयोर्धिति रतिः (Bh. II. 62) 'attachment to one's own wife'; दंडनीत्यां नात्यादृतोऽभूत् (Dk. II. 8) 'had no great regard for politics'; देवे चंद्रगुप्ते दृढः मनुरक्ताः प्रकृतयः (Mu. 1) 'the subjects are firmly attached (devotedly loyal) to His Majesty Chandragupta'; अस्ति मे सोदरस्नेहोऽप्येतेषु (S'. 1) 'I have also a sisterly affection for them.'

*Obs.* Derivatives from अनुरंज् are occasionally used with the Accusative ; as, एषा भवत्सनुरक्ता (S'. 6); अपि वृष्टलमनुरक्ताः प्रकृतयः (Mu. 1). In such cases अनु must be taken separately, and understood as a कर्मप्रवचनीय governing the Accusative case. See § 37.

§ 95. When a word indicating 'cause' is used, the 'effect' is often put in the Locative ; as, दैवमेव हि नृणां वृद्धौ क्षये कारणं (Bh. II. 84) 'fate alone is the cause of the decline and prosperity (rise and fall) of men.'

§ 96. The root युज् and its derivatives govern the Locative of the thing in the sense of 'to' in English ; as, असाधुदर्शी तत्रभवान् काश्यपो य इमामाश्रमधर्मे नियुक्ते (S'. 1) 'the

revered Kās'yapa is not prudent as he appoints her to the duties of the hermitage.'

(a) With words expressive of 'fitness,' 'suitableness' &c., the nouns regarding which the fitness is expressed are put in the Locative case ; as, युक्तरूपमिदं त्वयि (S'. 2) 'this is fit for thee'; त्रैलोक्यस्यापि प्रभुत्वं तस्मन्युज्यते (H. 3) 'the sovereignty of even the three worlds suits him'; अथवोपपन्नमेतदृषिकल्पेऽस्मिन्नराजनि (S'. 2) 'or this is quite proper for this sage-like king'; ते गुणः परस्मिन् ब्रह्मण्युपद्यांते (S'. B.190) 'those attributes suit the Supreme Brahma.'

*Obs.* The Genitive is not infrequently used in the same sense ; as, उपपन्नमिदं विशेषणं वायोः (V. 2) 'this epithet suits the wind.'

§ 97. The Locative, strictly speaking, implies *place*, but in several cases it is used with the object or *recipient* to which anything is entrusted or imparted ; as, शुक्नासनाम्नि मंत्रिणि राज्यभारमारोप्य यौवनसुखमनुवभूव (K. 57) 'having entrusted the responsibilities of the kingdom to his minister Śukanāsa (he) enjoyed the pleasures of youth'; वितरति गुरुः प्राज्ञे विद्यां यथैव तथा जडे (U. 2) 'a preceptor imparts instruction to a clever person in the same way as he does to a dull-headed one'; so योग्यसचिवे न्यस्तः समस्तो भरः (Ratn. 1).

*Note.*—त् with वि is used with the Dative also ; as, महयं तं व्यतरन् (Dk. I. 1) 'gave him over to me'; so, मारीचस्ते दर्शनं वितरति (S'. 7).

(a) Roots implying 'to seize' or 'strike,' often govern the Locative of that which is caught hold of or struck ; as, आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि (S'. 1) 'your weapon is for protecting the distressed, and not for striking the innocent'; केशेषु गृहीत्वा 'seizing by the hair.'

— § 98. Words like क्षिप्, मुच्, अस्, having the sense of 'throwing' or 'darting,' govern the Locative of that against which anything is thrown ; as, मृगेषु शरान्मुक्षोः (R. IX. 58)

'of him who wished to throw arrows at the deer'; न वाणः सन्निपात्योऽस्मिन्मृगशरीरे (S'. 1) 'an arrow should not be discharged at this body of the deer.'

(a) Words implying 'belief,' 'confidence,' generally govern the Locative of that in which belief is placed; as, पुंसि विश्वसिति कुत्र कुमारी (N. V. 100) 'when does a virgin ever believe in man'?

*Obs.* श्रद्धा governs the Accusative; as, कः श्रद्धास्यति भूतार्थं (Mk. 3) 'who will believe the real state (of things)'?

§ 99. \*Words like अधीतिन् 'who has learnt,' गृहीतिन् 'who has comprehended,' govern the Locative of that which forms their object; and साधु and असाधु, of that towards whom the goodness or otherwise is shown; as, अधीती चतुष्वर्म्नायेषु (Dk. II. 5) 'versed in the four Vedas'; गृहीती षट्स्वंगेषु (*ibid.*) 'who has mastered the six *angas*'; मातरि साधुरसाधुर्वा (S. K.) 'well-behaved or ill-behaved towards his mother.'

§ 100. Words like व्यापृत, आसक्त, व्यग्र, तत्पर, having the sense of 'engaged in,' 'intent on,' and कुशल, निपुण, शौड, पटु, प्रवीण, पंडित, meaning 'skilful,' and धूर्तं and कितव 'a rogue,' are used with the Locative; as, गृहकर्मणि व्यापृता व्यग्रा वा (P. II.) 'engaged in her house-hold duties'; रामोक्षचूते निपुणः प्रवीणः (S. K.) 'Rāma is skilful in playing at dice.'

(a) †The words प्रसित and उत्सुक meaning 'greatly desirous of,' 'longing for,' govern the Locative or Instrumental; as, निद्रायां निद्रया वा उत्सुकः (S. K.) 'longing for sleep'; so मनो नियोगक्रिययोत्सुकं मे (R. V. 11.)

*Note.*—राध् with अपे in the sense of 'to offend' generally governs the Locative in the sense of the Accusative, and sometimes the Genitive; as, कस्मिन्नपि पूजाहेऽपराद्वा शकुन्तला (S'. 4) 'S'akuntalā has offended (erred with respect to)

\*कत्स्येन्विषयस्य कर्मण्युपसंख्यानम् । साध्वसाधुप्रयोगे च (Var.)

†प्रसितोत्सुकाभ्यां तृतीया च । (II. 3. 44)

'some one deserving respect'; so अपराद्वोऽस्मि तत्रभवतः कण्वस्य (S'. 7).

प्रथितयशसां भासकविसौमिल्लकविमिश्रादीनां प्रबंधानतिक्रम्य वर्तमान-कर्त्तव्ये: कालिदासस्य क्रियायां कथं परिषदो बहुमानः । (M. 1)

यः पौरवेण राजा धर्माधिकारे नियुक्तः सोऽहमविघ्नक्रियोपलंभाय धर्मारण्थमिदमायातः । (S'. 1)

दृढं त्वयि बद्धमावोर्वशी । न सेतोगतमनुरागं शिथिल्यति । (V. 2)

एष देवो रघुपतिस्तिथति । स च स्तिन्द्यत्यावयोरुक्तंठते च युष्म-त्सन्निकर्षस्य । (U. 6)

दुर्जनत्वं च भवतो वाक्यादेव विज्ञातं यदनयोर्मूपालयोर्विग्रहे भवद्वच-लमेव निदानम् । (H. 3)

एष धृष्टद्युम्नेन द्रोणः केशेष्वाकृष्णांसिपत्रेण व्यापाद्यते । (Ve. 3)

न जानामि केनापि कारणेनापहस्तितसकलसखीजनं त्वयि विश्वसिति मे हृदयम् । (K. 233)

उपकारिषु यः साधु साधुत्वे तस्य को गुणः ।

अपकारिषु यः साधुः स साधुः सदूभिरुच्यते ॥ (H. 2)

न मातरि न दारेषु न सोदर्ये न चात्मनि ।

विश्वासस्ताद्वशः पुंसां यावन्मित्रे स्वभावजे ॥ (H. 1)

क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम् ।

अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम् ॥ (H. 2)

वाञ्छा सञ्जनसंगमे गणिगणे प्रीतिर्गरौ नम्रता

विद्यायां व्यसनं स्वर्योषिति रतिर्लोकापवादादभयम् ।

भक्तिः शूलिनि शक्तिरात्मदमन् संसर्गमुक्तिः खले-

व्वेते येषु वसंति निर्मलगुणास्तेभ्यो नरेभ्यो नमः (Bh. II. 62)

संतानार्थाय विधये स्वभुजादवतारिता ।  
 तेन धूर्जगतो गुर्वी सचिवेषु निचिक्षिपे ॥ (R. I. 34)  
 भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।  
 बुद्धिमत्सु नरः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥ (Manu I. 96)

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## ADDITIONAL SENTENCES FOR EXERCISE

अवैमि ते सारमतः खलु त्वां कार्ये गुरुण्यात्मसमं नियोक्ष्ये ।  
 व्यादिश्यते भूधरतामवेक्ष्य कृष्णेन देहोद्धनाय शेषः ॥ (Ku. III. 13)  
 अशुद्धप्रकृतौ राज्ञि जनता नानुरज्यते । (P. I. 11)  
 जनकानां रघूणां च यत्कृत्स्नं गोत्रमंगलम् ।  
 तस्मिन्नकरुणे पापे वृथा वः करुणा मयि ॥ (U. 6)  
 निर्गुणेष्वपि सत्वेषु दद्यां कुर्वति साधवः  
 न हि संहरते ज्योत्स्नां चंद्रश्चांडालवेशमनि ॥ (H. 1)  
 इत्युक्तवंतं जनकात्मजायां नितान्तरूक्षाभिनिवेशमीशम् ।  
 न कश्चन भ्रातृषु तेषु शक्तो निषेद्धुमासीदनुमोदितुं वा ॥  
 (R. XIV. 43)

परकर्मापहः सोऽभूद्युद्यतः स्वेषु कर्मसु ।  
 आवृणोदात्मनो रंधरं रंधरेषु प्रहरन् रिष्टन् ॥ (R. XVII. 61)  
 भगवति कमलालये भृशमगुणज्ञासि ।  
 आनन्दहेतुमपि देवमपास्य नन्दं  
 रक्तासि किं कथय वैरिण मौर्यपुत्रे (Mu. 2)  
 साक्षात्प्रियामुपगतामपहाय पूर्व  
 चित्रोपितां मुहरिमां वहु मन्यमानः ।  
 स्त्रोतोवहां पथि निकामजलामतीत्य  
 जातः सखे प्रणयवान्मृगतृष्णिकायाम् ॥ (S'. 6)  
 पोतो दुस्तरवारिराशितरणे दीपोऽधकारागमे  
 निवति व्यजनं मदांधकंरिणां दर्पोपशांत्यै शृणिः ।

इत्यं तद्भुवि नास्ति यस्य विधिना नोपार्थीचिता कृता  
मन्ये दुर्जनचित्तवृत्तिहरणे धातापि भग्नोद्यमः ॥ (H. 2)  
चिरेणानुगुणं प्रोक्ता प्रतिपत्तिपराङ्मुखी ।

न मासे प्रतिपत्तासे मां चेन्मर्तासि मैथिलि ॥ (Bk. VIII. 95)  
एतस्मात्मां कुशलिनमभिज्ञातदानाहित्यित्वा

मा कौलीनादसितनयने भयविश्वासिनी भूः । (Me. 115)  
एवमाप्तवचनात्स पौरुषं काकपक्षकधरेऽपि राघवे ।  
श्रद्धये त्रिदशगोपमात्रके दाहशक्तिमिव कृष्णवर्त्मनि ॥ (R. XI. 42)

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The subjects of this king are all attached (रंज with अनु) to him.

He who shows pity towards helpless men, and he who performs sacrifices to gods, are considered equal in merit.

My husband does not love (स्निह्) me, does not believe in what I tell him, and appoints me to unworthy acts ; will you, my friend, tell me what I should do under these circumstances ?

A sage becomes regardless (निःस्पृह्) of the pleasure or pain of this worldly life.

Have no anxiety whatever as to the education of this boy.

He entrusted the burden of his family to his eldest son, and bidding farewell to all his friends and relations, took himself to a forest residence.

He was seized by the hair and pulled down ; and then all the spectators threw (क्षिप् or मुच्) stones at him.

The absent-minded woman did not cast even a look at what was taking place near her.

This news has all got abroad. Has it not reached your ears that the king has fixed his love on Sàgarikà ?

Kaikeyî was the prime cause of the banishment of Ràma for fourteen years.

He always spends his time in gambling with men expert in that art.

This is the tallest tree of all in this garden.

Of all persons, he who is intent on doing good to others is most to be praised.

Among Indian poets Kàlidàsa and Bhavabhutî are the most renowned.

Râkshasa will not leave his family with men not equal to him in dignity.

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## LESSON X

### The Genitive Case

**§ 101.** The Genitive case, as observed in Lesson III, is not a Kàraka case, and, strictly speaking, expresses the relation of one noun to another in a sentence. In the rules given in this Lesson the Genitive has one principal sense, *i.e.*, सम्बन्ध, and even in those cases where verbs are used with the Genitive, it is to be considered as having the sense of *relation* only. But in several instances this case is used by loose, and not unfrequently even classical authors, to express relations pertaining to other cases ; as, तं च व्यसृजद्भरतस्य (U. 4) ‘sent it to Bharat’ (भरतस्य being put for भरताय); जयसेनायास्तावत्सवेद्य गच्छ (M. 4) for जयसेनाय &c.; स्त्रीणां विश्वासो नैव कर्तव्यः (H. 1) for स्त्रीषु &c. Such constructions should be considered as deviations from the usual practice, and should not be imitated.

**§ 102.** Generally speaking, the Genitive case denotes the dependence of a substantive or pronoun upon another word, which is usually a substantive or adjective, but sometimes a verb.

(a) It is thus used to represent ‘of’ in English ; but in several cases compounds are used instead of the Genitive ; as, दशरथस्य पुत्रः or दशरथपुत्रः ‘the son of Das’aratha.’

*Obs.* Mark that all the relations expressed by ‘of’ in English cannot be expressed by the Genitive in Sanskrit, e.g., the *adjective* meaning and the *apposition* meaning; as, ‘a pot of gold’ is generally translated by a compound हैमपात्रं, or by a derivative हैमं पात्रं, but not by हैमः पात्रः; ‘a pot of clay’ मूद्भांडं or मूष्मयं भांडं; ‘a pearl of great price’ महार्थं मुक्ताफलं; ‘a man of strength’ सबलो नरः, not बलस्य नरः. Similarly ‘in the month of Vais’akha’ वैशाखे मासे, or वैशाखमासे, but not वैशाखस्य मासे; ‘the town of Bombay’ मुंबापुरी or मुंबा नाम पुरी.

So in Latin : ‘a man of talent’ is ‘homo ingeniosus’ (धीमान्नरः), not ‘homo ingenii’; but ‘a man of great talent’ is, unlike Sanskrit, ‘homo magni ingenii.’

§ 103. The Genitive denotes the *possessor*, or the person or thing whereto anything belongs, that which belongs, or is possessed, being put in the Nominative case; as, यस्य नास्ति स्वयं प्रज्ञा (P. I.) ‘he who himself possesses or has no talent’; इमे नो गृहाः (Mk. I) ‘this is our house’; ‘to err belongs to men’ स्वलनं मनुष्याणां धर्मः.

*Obs.* This sense is often expressed by derivatives; as, पैतृकं रिक्यं ‘property belonging to ancestors’; so अस्मीदयं गृहं &c.

§ 104. The Genitive is used with substantives and words used substantively, to denote the whole of which a part is taken and it is then called ‘*partitive genitive*’; as, जलस्य विदुः ‘a drop of water’; अयतं शरदां ययौ (R. X. 1) ‘a lakh of years passed’; so गवां शतसहस्राणि ‘thousands of cows.’

So in Latin : ‘Mille hominum valentium,’ ‘a thousand of strong men.’

(a) The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying a number; as, त्वमेव कल्याणि तयोस्तृतीया (R. VI. 39) ‘blessed girl, you alone are their third’; गृह्यतामनयोरन्यतरा (M. 5) ‘let one of the

two be accepted'; तासामन्यतमा (Màl. 1) 'one of those (girls).'

Compare Latin ' *primi juvenum*, ' and ' *consulum alter*. '

(b) The Partitive Genitive is likewise used with superlatives and words having the force of superlatives; as, द्विजानां ब्राह्मणः श्रेष्ठः; धौरेयः साहसिकानामग्रणीविदग्धानां (K. 5) 'the foremost among the bold, and among the clever.'

*Obs.* This use of the Genitive is already considered in § 89.

So in Latin : ' *Meximi principum*' 'greatest of princes'; ' *oratorum praestantissimi*' 'the most eminent of orators.'

(c) Sometimes मध्ये is used with the Genitive in the sense of ' of' or ' among' as, एतेषां मध्ये केचिदरेः कोषदंडाभ्यामर्थिनः (Mu. 5) 'of these some are desirous of the treasure and army of the enemy.'

§ 105. When a certain period is represented to have elapsed after the occurrence of an action, the word expressing the occurrence is put in the Genitive case; as, अद्य दशमो मासस्तात्स्योपरतस्य (Mu. 6) 'it is to-day ten months since the death of my father'; कतिपये संवत्सरास्तस्य तपस्तप्यमानस्य (U. 4) 'several years have elapsed since he began to practise penance.'

§ 106. Words having the sense of ' dear to' or the reverse, are used with this case; as, प्रकृत्यैव प्रिया सीता रामस्यासीत् (U. 6) 'Sītā was by her very nature dear to Rāma'; कायः कस्य न वल्लभः (P. I) 'to whom is the body not dear'?

(a) This case also occurs in the construction of words signifying ' difference', such as, विशेषः अंतरं; as, एतावानेवायुष्मतः शतक्रतोरुच विशेषः (S'. 7) 'this is the only difference between the long-lived one (you) and Indra'; अत्र भवतो मम च समुद्रपल्लयोरिवांतरं (M. 1) 'there is as much difference between this worthy person and myself as between the sea and a puddle.'

**§ 107.** \*In the case of potential passive participles, the *agent* of the action is put in the Genitive or Instrumental case ; as, नास्ति असाध्यं नाम मनोभुवः (K. 157) ‘ indeed there is nothing that cannot be accomplished by the mind-born (Cupid) ’ ; so न वयमनुग्राहच्या: प्रायो देवतानां (K. 61) ; न वैचनीयाः प्रभवोन्जीविभिः (Ki. I. 4) ; राक्षसेद्रस्य संरक्ष्यं मया लब्धमिदं वन् (Bk. VIII. 129) ‘ this forest fit to be preserved by the lord of the demons must be cut down by me.’

**§ 108.** † With words meaning ‘ cause ’, ‘ sake ’, ‘ reason ’ the Genitive is used ; as, अल्पस्य हेतोर्वर्हु हातुमिच्छन् (R. II. 47) ‘ wishing to give up (lose) much for the sake of little ’ ; विस्मृतं कस्य हेतोः (Mu. I) ‘ for what reason is it forgotten ’ ? ✓ *Obs.* Patañjali says that the words meaning ‘ cause ’, ‘ reason ’ such as, निमित्त, कारण, हेतु, may be used in this sense in *any* case in agreement with pronouns. But this is not universally supported by the usage of classical authors. क्रेन् निमित्तेन्-कारणेन-हेतुना, and कस्मान्निमित्तात्-कारणात्-हेतोः, are the usual constructions in this sense. We do not say को हेतुः वससि or कं हेतुं वससि in the same sense, nor even कस्मै हेतवे वससि, which means ‘ for what object (purpose) in view do you dwell ’ ? किनिमित्तं-प्रयोजनं-कारणं-अर्थ is, however, not uncommon. Patañjali’s rule must, therefore, be understood in a restricted sense.

**§ 109.** ¶With nouns, derived from roots by *Krit* affixes such as, ति, तृ, अ, अन, &c. the Genitive is used in the sense of the *agent* and *object* of the action denoted by the nouns ; in other words, the Genitive in Sanskrit is both *subjective* and *objective* ; as, क्रियामिसां कालिदासस्य (V. 1) ‘ this composition of Kālidās ’ ; भर्तुः प्रणाशात् (R. XIV. 1) ‘ on account of the death of their lord ’ ; शास्त्राणां परिचयः (K. 18) ‘ the knowledge of S’astras ’ ; आहर्ता क्रत्वानां (K. 5) ‘ the performer

\*कृत्यानां कर्त्तरि वा । (II. 3. 71)

†षष्ठी हेतुप्रयोगे । (II. 3. 26)

¶कर्तृकर्मणोः कृति । (II. 3. 65)

of sacrifices'; दुःखायेदानीं रामस्य सुहृदा दर्शनं (U. 3) 'Rāma's seeing his friends now only contributes to (produce) sorrow.'

*Obs.* In the case of verbs governing two objects, the secondary object is put in the Genitive or Accusative; as, नेता अश्वस्य सृज्ञं सृधनस्य वा (Mbh.) 'the taker of the horse to Srughna.' This construction, however, is very rare; the Genitive is more generally used with both objects (principal and secondary); गवां द्रुधस्य दोहनं, सागरस्य अमृतस्य मथनं, where the first genitive has the sense of the ablative.

§ 110. \*When the agent and object of the action denoted by the nouns formed by *krit* affixes, are both used in a sentence, the object is put in the Genitive case, and not the agent; as, आश्चर्यं गवां दोहोऽगोपेन (S. K.) 'the milking of cows without a cowherd is a wonder.'

(a) †When the agent and object are both used, the agent is put in the Instrumental or Genitive case, when as some say, the *Krit* terminations are of the feminine gender or as others say, when the terminations are of any gender; as, विचित्रा जगतः कृतिर्हर्षरिणा वा (S. K.) 'the creation of the world by Hari is wonderful'; शब्दानामनुशासनमाचार्येण आचार्यस्य वा (S. K.); so शोभना खलु पाणिनेः (or पाणिनिना) सूत्रस्य कृतिः (Mbh.).

§ 111. ‡The words आयुष्यं, मद्रं, भद्रं, कुशलं, सुखं, अर्थः, and हितं govern the Dative or Genitive case, when a blessing is intended; as, कृष्णस्य-कृष्णाय कुशलं, हितं, भद्रं भूयात् (S. K.) 'may happiness or good luck attend Krishna.'

/ § 112. ¶ Words ending in तस् showing direction, and other words such as, उपरि, अधः, पुरः, पश्चात्, अग्रे, पुरस्तात् &c.

\*उभयप्राप्तौ कर्मणि । (II. 3. 66)

† शेषे विभाषा । स्त्रीप्रत्यय इत्येके । केचिद्विशेषेण विभाषामिच्छति (Var.)

‡चतुर्थी चाशिष्यायुष्यमद्रभद्रकुशलसुखार्थहितैः । (II. 3. 73.)

¶षष्ठ्यतसर्थप्रत्ययेन । (II. 3. 30)

having the same meaning as those ending in तस्, govern the Genitive of that with reference to which the direction is shown ; as, ग्रामस्य दक्षिणतः-उत्तरतः (S. K.) ‘to the south or north of the village’; गतमुपरि धनोनां (S'. 7) ‘going above the clouds’; तरुणामधः (S'. 1) ‘under the trees’; तिष्ठन् भाति पितुः पुरो भुवि यथा (Nàg. 1) ‘as one shines standing on the ground before his father’; यः पुरस्ताद्यतीनां (M. 1) ‘who is foremost among (is at the head of) ascetics.’

*Obs.* उपरि is often joined in a compound ; as, प्रत्यारोपयः रथोपरि राजपुत्रं (U. 5); चाणक्योपरि प्रद्वेषपक्षपातः (Mu. 3).

(a) \*Words expressive of ‘direction’ ending in एन such as, दक्षिणेन, उत्तरेण &c., govern the Genitive or Accusative of the place with respect to which the direction is shown; as, दक्षिणेन तु श्वेतस्य निषधस्योत्तरेण तु (Mb. VI. 8. 2) ‘to the south of S'veta and to the north of Nishadha’; दक्षिणेन वृक्षवाटिकां (S'. 1) ‘to the south of the grove of trees’; धनपतिगृहानुत्तरेण (Me. 78) ‘to the north of the house of Kubera.’

(b) †Words having the sense of दूर ‘distant,’ and अंतिक् ‘near’ govern either the Genitive or Ablative ; as, ग्रामात् ग्रामस्य वा वनं दूरं-निकटं-समीपं &c. (S. K.) ‘the forest is distant from or near the village.’

*Obs.* The Genitive, however, is more generally used ; as, तस्याश्रमपदस्य नातिदूरे (K. 22); अतः समीपे परिणेतुरिष्यते (S'. 5); प्रयामि तस्याः सकाशां (K. 158) &c.

§113. ‡Verbs implying ‘to be master of,’ ‘to rule,’ like इश्, भू with प्र, दय् ‘to pity,’ ‘to have compassion on,’ and words implying ‘remembering’ (with regret), ‘to think of,’ like स्मृ, इ with अधि, govern the object of these actions in the Genitive case ; as, ननु प्रभवत्यार्थः शिष्यजनस्य (M. 1) ‘why, your honour has mastery over your pupil’; प्रभवति-

\*एनपा द्वितीया । (II. 3. 31)

†दूरांतिकार्थः षष्ठचन्यतरस्याम् (II. 3. 34)

‡अधीगर्थदयेशां कर्मणि (II. 3. 52)

ting', are usually construed with the Genitive; as, सखे पुंडरीक नैतदनुरूपं भवतः (K. 146) 'friend Pundarika, this is not worthy of you'; सदृशमेवैतत्सनेहस्यानवलेपस्य (S. 6) 'this indeed befits the prideless love.' See also § 96 (a).

**§ 118.** Nouns ending in त् are used with the Accusative instead of the Genitive, when 'habit' or 'disposition' is intended to be expressed; as, पितरमाराधयिता भव (V. 5) 'always keep thy father pleased'; संभावयिता वृधान् न्यग्भावयिता शत्रून् (Dk. II. 8) 'whose habitual disposition is to respect the wise and to humble his foes'; but जगतो निर्मतिा, घटस्य कर्ता &c.

(a) कृ with अनु 'to imitate', 'resemble', is often found used with the Genitive or Accusative of the object; as, ततोऽनुकूर्यात्तस्याः स्मितस्य (Ku. I. 44) 'then it might imitate (resemble) her smile'; श्यामतया भगवतो हरेरिवानुकूर्वतीं (K. 10) 'as if resembling the god Hari in point of sableness'; सर्वाभिरन्याभिः कलाभिरनुचकार तं वैशंपायनः (K. 76) 'V. imitated him in all other arts'; so शैलाधिपस्यानुचकार लक्ष्मीं (Bk. II. 8).

**§ 119.** \*The roots व्यवहृ and पण् (1 A') in the sense of 'dealing in transactions', 'staking in gambling', govern the Genitive of the object; as, शतस्य व्यवहरणं-पणं (S. K.) 'dealing in hundred' or 'staking hundred'; so प्राणानाम-पणिष्टासौ (Bk. VIII. 121). But the Accusative is more generally used; as, पणस्व कृष्णां पांचालीं (Mb. II. 65. 32).

(a) दिव् when it has the same sense, is similarly used; as, शतस्य दीव्यति (S. K.); but when it is preceded by a preposition, the Accusative or Genitive may be used; as, शतस्य शतं वा प्रतिदीव्यति (S. K.).

तस्याः पंडितकौशिक्या सहितायाः समझमेव न्याय्यो व्यवहारः ।  
(M. 1)

\*व्यवहृपणोः समर्थयोः । दिवस्त्वद्येत्स्य । विभाषोपसर्गे । (II. 3. 57-9)

इवापदानुसरैर्मम गात्राणामनीशोस्मि संवृत्तः (S'. 2)

कथं मामेकाकिनीं त्यक्त्वार्थपुत्रो गतः । भवतु कोपिष्यामि यदि तं  
अेक्षमाणात्मनः प्रभविष्यामि । (U. 1)

अयि भागीरथीप्रसादाद्वन्देवतानामप्यदृश्यासि संवृत्ता । (U. 3)

हा देवि स्मरसि वा तस्य प्रदेशस्य तत्समयविश्रंभातिशयप्रसंग-  
साक्षिणः (U. 6)

एवमवस्थिते यदत्रावसरप्राप्तमीदृशस्य चानुरागस्य सुदृशमस्मदागम-  
नस्य चानुरूपमात्मनो वा समुचितं तत्र प्रभवति देवीत्यभिधाय मन्मुखा-  
सक्तदृष्टिः कपिंजलस्त्रूणीमासीत् । (K. 158)

धिङ् मां दुष्कृतकारिणीं यस्याः कृते तवेयमीदृशी दशा वर्तते ।  
(K. 167)

हा दयित माधव परलोकगतोऽपि स्मर्तव्यो युष्माभिरयं जनः । न  
खलुँ स उपरतो यस्य वल्लभो जनः स्मरति । (MaI. 5)

कापि महती वेला वर्तते तवादृष्टस्य । तदनया सहैवागच्छ ।  
(K. 241)

अहं हि संमतो राज्ञो य एवं मन्यते कुधीः ।

बलीत्रदः स विज्ञेयो विषाणपरिवर्जितः ॥ (P. I. 10)

शरीरस्य गुणानां च दूरमत्यंतमंतरम् ।

शरीरं क्षणविध्वंसि कल्पांतस्थायिनो गुणाः ॥ (H. 1)

अर्थनामीशिषे त्वं वयमपि च गिरामीश्महे यावदर्थम् ।

(Bh. III. 30)

समरशिरसि चंचत्पंचचूड़चमूना-

मुपरि शरतुषारं कोऽप्ययं वीरपोतः (किरति) । (U. 5)

## ADDITIONAL SENTENCES FOR EXERCISE

स राजा मनसी धर्मेण कोपे यमेन प्रतापे वह्निना मुखे शशिना प्रजायं  
सुरगुरुणा तेजसि सवित्रा च वसता सर्वदेवमयस्य प्रकटितविश्वरूपाकृतेरनुकरोति  
भगवतो नारायणस्य । (K. 6)

नियतमिह सर्वात्मना कृतावस्थितिना भगवता परिभूतकलिकालविल-  
सितेन धर्मेण न स्मर्यते कृतयुगस्य । (K. 44)

उद्देति पूर्वं कुसुमं ततः फलं घनोदयः प्राक् तदनंतरं पथः ।

निमित्तनैमित्तिकयोरयं क्रमस्त्वं प्रसादस्य पुरस्तु संपदः ॥ (S'. 7)

शंबूको नाम वृषलः पृथिव्यां तप्यते तपः ।

शीर्षच्छेद्यः सत्रु रास्तं हत्वा जीवय द्विजम् ॥ (U. 1)

अपीप्सितं क्षत्रकुलांगनानां

न वीरसूशब्दमकामयेताम् । (R. XIV. 4)

वाच्यस्त्वया भद्रचनात्स राजा वह्नौ विशुद्धामपि यत्समक्षम् ।

मां लोकवादश्रवणादहासीः श्रुतस्य किं तत्सदृशं कुलस्य ॥

(R. XIV. 61)

देव्या शून्यस्य जगतो द्वादशः परिवृत्सरः ।

प्रनष्टमिव नामापि न च रामो न जीवति ॥ (U. 3)

अयं मैथिल्यभिज्ञानं काकुत्स्थस्यांगुलीयकः ।

भवत्याः स्मरतात्यर्थर्मापितः सादरं सम ॥ (Bk. VIII. 118)

पुरःप्रवेशमाश्चर्यं बृद्धा शाखामृगेण सा ।

चूडामणिमभिज्ञानं ददौ रामस्य संमतम् ॥

रामस्य शयितं भुक्तं जल्पितं हसितं स्थितम् ।

प्रक्रांतं च मुहुः पृष्ठवा हनूमं व्यसर्जयत् ॥ (ibid. 124-5)

तं दृष्ट्वाऽचितयत्सीता हेतोः कस्यैष रावणः ।

अवरुह्यत्वोरारादैति वानरविग्रहः ॥

उत्तराहि वैसन् रामः समुद्राद्रक्षसां पुरम् ।

अवैल्लवणतोयस्य स्थितां दक्षिणतः कथम् ॥ (ibid. 104, 107)

The women looking intently at the young man could, with great difficulty, control (ईश्) themselves.

What difference is there between men and beasts if the former imitate (कृ with अनु) the latter in their actions ?

Friend, do not despair ; she for (कृते) whom you are so much afflicted, will herself soon come to you.

There is no pleasure equal to (तुल्य) that enjoyed by those who, devolving their house-hold duties upon their sons, reside in forests.

✓ Is this your act suitable to the dignity of the high family in which you are born ?

The order of my elders will only have power (भू with प्र) over my body, but not over my mind and its workings.

The child being long kept away (दूर) from its mother, remembers (स्मृ) her often and often.

' To the north (उत्तरतः) of this mountain is an extensive plain, covered all over with verdant grass, which almost enchanteth beholder's eye.

The story, which the attendant narrated to the king in the presence of (समक्षं) all his ministers, went home to his heart.

Here I see before (पूरः) me a large heap of bones ; there a number of bits of flesh under (अधः) the trees. What may it be ?

In the reign of Sushena every one out of his subjects thought that he was respected (पूज्) and liked (मन्) by the king.

! Be thou worthy of thy father by reason of thy qualities liked by the people !

A long time has elapsed since the venerable lady went to see Mālavikā.

This king is fit to be waited upon (सेव्य) by servants ; and the epithet ' protector of men ' quite becomes him.

There is nothing in this world like (सदृश) friendship with the good.

Good books are dearer to clever students than fine clothes.

A devout Brāhmaṇa should perform his Sandhyā adoration thrice a day, and eat only once in a day before sunset.

Rāma was dearer to Sītā than her very life.

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## LESSON XI

### The Genitive and Locative Absolutes

§ 120. 'When the participle agrees with a subject, different from the subject of the verb, the phrase is said to be in the absolute construction.' (*Bain*). The phrase is unconnected with the general structure of the clause in which it stands ; as, 'the wind being favourable, the ship set sail.' The Absolute case differs in different languages ; in English, it is the nominative ; in Latin, the ablative ; and in Sanskrit, the Genitive and Locative. If it be found that the nominative of the subordinate sentence be not a noun occurring in the principal sentence, or a pronoun representing such a noun, the absolute construction may be used. Take the sentence : 'Rāma, after he had taken Lankā, returned to Ayodhyā.' Here the subjects of both the sentences are the same, and no absolute construction can be used. The sentence may be translated by लंकां गृहीत्वा (or गृहीतलंकः) रामोऽयोध्यां निवृते. But the sentence 'Rāma, after the monkeys had taken Lankā, returned to Ayodhyā,' may be translated by कपिभिर्गृहीतायां लंकायां (or कपिषु लंकां गृहीतवत्सु) रामोऽयोध्यां निवृते.

*Note.*—To form these absolutes, the subject of the participle must be put in the Genitive or Locative case, and the participle made to agree with it in *gender* and *number*.

§ 121. \*A noun or pronoun which expresses a thing, the action done or suffered by which indicates the *time* of another action is put in the Locative case, *i.e.*, the time of the first action is supposed to be known, and that of the second which is unknown, is determined with reference to it ; as, कः पौरवे वसुमतीं शासति अविनयमाचरति (S'. 6) ‘who, while Paurava is ruling the earth, acts immodestly’ ? वचस्यवसिते तस्मिन् सर्वं गिरमात्मभूः (Ku. II. 53) ‘that speech being finished, the Self-existent (Brahmā) uttered the words’ ; क एष मयि स्थिते चंद्रगुप्तमभिभवितुमिच्छति (Mu. I) ‘who, while I am still living, wishes to overcome Chandragupta’?

*Obs.* The Locative absolute in Sanskrit is used in the sense of the nominative absolute in English.

§122. When ‘contempt’ or ‘disregard’ is to be shown, the Genitive absolute is used ; as, नन्दाः पश्व इव हृताः पश्यतो राक्षसस्य (Mu. 3) ‘the Nandas were killed like (so many) beasts, Rākshasa looking on’ (notwithstanding that Rākshasa was looking on). Thus, where clauses or sentences introduced by ‘notwithstanding,’ ‘in spite of,’ ‘for all’ &c. occur in English, the Genitive absolute may be used ; as in spite of (for all) my looking on, the child was snatched away by a hawk’ पश्यतोऽपि मे श्येननापहृतः शिशुः (P. I. 21).

§ 123. The Genitive, like the Locative absolute, is frequently used to express the sense of the English participles ‘when’, ‘while’, &c., it not conveying its usual meaning ; as, एवं तयोः परस्परं बदतोः स राजा शयनमासाद्य प्रसुप्तः (P. I. 9) ‘while they two were thus speaking, the king coming to his bed slept down.’

*Obs.* When the participle of an absolute construction is ‘*being*’, it is omitted in Sanskrit, and two substantives, or a substantive and adjective, are put together in the

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\*यस्य च भावेन भावलक्षणम् । (II. 3. 37)

absolute case ; as, नाथ कुतस्त्वय्यशुभं प्रजानां (R. V. 13) ‘ you (being) the lord, how can any mishap befall the subjects?’

So in Latin : *M. Tullio Cicerone et Antonio consulibus.*

**§ 124.** Sometimes both the Genitive and Locative absolutes are used to show ‘ disregard,’ ‘ in spite of ’ &c. ; as, रुदति पुत्रे रुदतो वा पुत्रस्य पिता प्राप्नाजीत् (S. K.) ‘ the father turned out a recluse, in spite of his son’s weeping.’

(a) The sense of ‘ *as soon as*, ’ ‘ *no sooner—than*, ’ ‘ *scarcely—when*, ’ ‘ *the moment that* ’ &c. is expressed by the Locative absolute, with the word एव used with the Locative, or मात्र joined to the participle, and the compound word is put in the Locative, with or without एव ; as, अनवसितवचन एव मयि महानाशीविष उदैरयच्छरः (Dk. II. 4) ‘ the moment I had finished my speech (scarcely had I finished &c. when) a large serpent lifted up its hood ’ ; अप्रभातायामेव रजन्यां (Mu. 1) ‘ when it had scarcely dawned (scarcely had the night dawned) ’ ; प्रविष्टमात्र एव तत्रभवति निरुपलवानि नः कर्मणि संवृत्तानि (S'. 3) ‘ no sooner had his honour stepped in, than our actions were left without any obstruction.’

*Note.*—मात्र, with or without एव, joined to other cases gives the same meaning ; as, जातमात्रं न यः शत्रुं व्याधिं च प्रशमं नयत् (P. III. 1) ‘ he who does not quell an enemy and a disease as soon as that is born (arises). ’

(b) Sometimes the word agreeing with the participle is an indeclinable, such as, एवं, इत्थ, तथा, इति, &c. ; as, एवं गते (S'. 4) ‘ such being the case ’ ; तथानुषिते (H. 3) ‘ it being so done ’ &c.

**§ 125.** The *subject* or *object* of an absolute construction is not, repeated in the principal sentence, in any case except the Genitive, either in its own form, or when it is represented by a demonstrative pronoun. When instances occur in which the subject or object, or the pronoun representing it, is to be used in the principal sentence, the absolute construction should not be used;

the whole should be treated as one sentence, and translated by the use of participles; e.g., instead of saying गोषु दुह्यमानासु ता जलमपाययत्, we should say दुह्यमाना गा जलमपाययत्; similarly, आगतेषु विप्रेषु तेभ्यो दक्षिणां देहि is not so idiomatic as आगतेभ्यो विप्रेभ्यः &c., or आपणात्पात्रे समानीते तस्मिन्नन्नं पचामि, as आपणात् समानीते पात्रेऽन्नं पचामि. So also सारंगे एवं विचारयति स (सारंगः) व्याधेन हतः is not so idiomatic as एवं विचारयत् सारंगो व्याधेन हतः and ताडयतोऽपि स्वामिनस्तस्मै भृत्या न कुप्यन्ति is not so idiomatic as, ताडयतेऽपि स्वामिने भृत्यान् कुप्यन्ति. But मदने हरेण दग्धे तस्य पत्नी विवशा वभूव, or मृतेऽस्मिन् राज्ञि तस्य पुत्रो राज्यमधिगमिष्यति is perfectly idiomatic.\*

\*This is a point on which grammarians are silent; still I think it may be said to be definitely settled (1) by the very definition of an absolute construction, (2) the overwhelming evidence furnished by the best Sanskrit writers, and (3) the analogy of other classical languages, e.g., Latin. The definition distinctly implies that the subject of the absolute phrase must not be a noun occurring in the principal sentence, and hence it cannot be repeated in any case. Secondly, in the several instances of absolute constructions that we find in Sanskrit authors, we find very few, or hardly any, cases in which the subject or object is repeated in the principal assertion in any case except the Genitive. And just as we should not say महावली in the sense of 'having much strength', but merely महावलः the same meaning being more compactly expressed by this word; so also constructions like दुह्यमाना गा जलमपाययत् are more *compact* than गोषु दुह्यमानासु &c. and have, therefore, become more *idiomatic*. Thirdly, the nature of an absolute case in Latin is precisely the same. "When a substantive or pronoun together with a participle or an adjective, form a clause by themselves and are not under the Government of, or in agreement with,

अलमलमुपालंभेन । पत्तने विद्यमानेऽपि ग्रामे रत्नपरीक्षा । (M. 1)

इदमवस्थांतरं गते तादृशोऽनुरागे किं वा स्मारितेन । (S'. 5)

मा तावदनात्मज्ञे । देवेन प्रतिषिद्धे वसंतोत्सवे त्वमामरकलिकाभंगं किमारभसे । ( S'. 6 )

अभिव्यक्तायां चंद्रिकायां किं दीपिकापौनसुकत्येन । ( V. 3 )

आयेऽन्ने आत्रेयि अथ तस्मादरण्यात्परित्यज्य गते लक्ष्मणे सीतादेव्याः किं वृत्तमित्यस्ति काचित्प्रवृत्तिः । ( U. 2 )

हा कष्टमरुंधतीवसिष्ठाधिष्ठितेषु रघुकदंबकेषु जीवंतीषु च प्रदृशासु राज्ञीषु कथमिदमापतितम् । ( U. 2 )

अत्रांतरे शक्तिखंडामर्षितेन गांडीविनैवं भणितम् । अरे दुर्योधन-प्रमुखाः कुरुबलसेनाप्रभवः अरे अविनयनदीकर्णधार कर्ण युष्माभिर्मम परोक्ष एकाकी पुत्रकोऽभिमन्युव्यापादितः । अहं पुनर्युष्माकं प्रेक्षमाणानामेनं कुमारवृष्टसेनं स्मर्तव्यशेषं नयामि । ( Ve. 4 )

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any other words, they are put in ablative absolute"; as 'Pythagoras Tarquinio Superbo regnate in Italiā venit.' Thus though Sanskrit grammarians are silent on this point, the three circumstances above alluded to lead to the conclusion that what is more *compact* and *idiomatic* is more *correct* than that which grammarians by their silence do not condemn. A friend from the South draws my attention to a work called "Nārāyanīyam"—an abridgment of S'rī-Bhāgavata Purāna—in which the writer does not invariably observe the rule given above. My friend quotes two or three instances in support of his statement. I for my part should consider such instances inaccurate and unidiomatic, if not positively incorrect constructions, rather than modify the rule, by relying on insufficient evidence.

कुतो धर्मक्रियाविव्वः सतां रक्षितरि त्वयि ।  
तमस्तपति धर्मशौ कथमाविर्भविष्यति ॥ ( S. 5 )

मनोरथस्य यद्बीजं तद्वैवेनादितो हतम् ।  
लतायां पूर्वलूनायां प्रसूनस्यागमः कुतः ( U. 5 )

सा सीतामंकमारोप्य भर्तृप्रणिहितेक्षणाम् ।  
मामेति व्याहरत्येव तस्मिन्पातालमभ्यगात् ॥ ( R. XV. 84 )

## ADDITIONAL SENTENCES FOR EXERCISE

राजा देवीमुखेन दुहितरमुवाच । पुत्रि त्वयि दुहितरि स्थितायां किमेवं  
युज्यते यत्सर्वे पार्थिवाः मया सह विग्रहं कुर्वन्ति । ( P. I. 5 )

अथ कदाचिदवसन्नायां रात्रावस्ताचलचूडावलंविनि भगवति कुमुदिनी  
नायके चंद्रमसि लघुपतनको नाम वायसो व्याधमपश्यत् । ( H. 1 )

विकारहेतौ सति विक्रियन्ते

येषां न चेतांसि त एव धीराः । ( Ku. I 59 )

अनपायिनि संश्रयद्वये गजभग्ने पतनाय वल्लरी । ( Ku. IV. 31 )

यस्मिन्जीवति जीवन्ति बहवः सोऽत्र जीवति ।

वयांसि किं न कुर्वन्ति चंच्वा स्वोदरपूरणम् ॥ ( P. I. 1 )

दर्शतभयेऽपि धातरि धैर्यध्वंसो भवेन्न धीराणाम् ॥

शोषितसरसि निदाघे नितरामेवोद्धतः सिधुः ( P. I. 11 )

गुणवत्तरपात्रेण छाद्यन्ते गुणिनां गुणाः ।

रात्रौ दीपशिखाकांतिर्न भानावुदिते सति ॥ ( P. I. 16 )

संतानवाहीन्यपि मानुषाणां दुःखानि सद्वंधुवियोगजानि ।

दृष्टे जने प्रेयसि दुःसहानि स्रोतः सहस्रैरिव संप्लवते ॥ ( U. 4 )

पंचभिर्निर्मिते देहे पंचत्वं च पुनर्गते ।

स्वां स्वां योनिमनुप्राप्ते तत्र का परिदेवना ॥ ( H. 4 )

सर्वत्र नो वार्तमवेहि राजन्नाथे कुतस्त्वय्यशुभं प्रजानाम् ।

सूर्ये तपत्यावरणाय दृष्टेः कल्पेत लोकस्य कथं तमिन्ना ॥ ( R. V. 13 )

तस्मिन् हृदः संहितमात्र एव क्षोभात्समाविद्वतरंगहस्तः ।  
 रोधांसि निघ्नन्नवपातमग्नः करीव वन्यः परुषं ररास (R. XVI. 78)  
 जीवत्पु तातपादेषु नवे दारपरिग्रहे ।  
 मातृभिर्श्चत्यमानानां ते हि नो दिवसा गताः ॥ (U. 1)  
 त्वय्युत्कृष्टबलेऽभियोक्तरि नृपे नंदानुरक्ते पुरे  
 चाणक्ये चलिताधिकारविभूते भौयै नवे राजनि ।  
 स्वाधीने मयि मार्गमात्रकथनव्यापारयोगोद्यमे  
 त्वद्वांछांतरितानि संप्रति विभो तिष्ठंति साध्यानि वः ॥ (Mu. 4)  
 अस्त्रज्ज्वालावलीढप्रतिबलजलधेरंतरौर्वायमाणे  
 सेनानाथे स्थितेऽस्मिन्मम पितरि गुरौ सर्वधन्वीश्वराणाम् ।  
 कण्ठलं संभ्रमेण व्रज कृप समरं भुच्च हार्दिक्य शंकां  
 ताते चापद्वितीये वहति रणधुरां को भयस्यावकाशः ॥ (Ve. 3)

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*N. B.—The following sentences should be translated by using the absolute construction only.*

Men commit misdeeds, though gods see them.

The tree of self-respect being cut down by the wild elephant of poverty, all the birds of merits fly away.

When calamities are closely impending, even friends become enemies.

The moment the picture is finished by the painter, come to call me.

/ Scarcely had the sage uttered these words, when the lovely nymph was transformed in a moment into a stone.

The cause of danger being so distant, why do you, under colour of illness, say that you will be unable to accompany us?

When this sad news reached their ears, they were excessively distressed.

I do not know what became of the boy after he had been ruthlessly abandoned by his mother.

His mind being engrossed by these and the like perplexing thoughts, he passed a sleepless night.

/ No sooner was an arrow discharged at the object than he heard a plaintive cry in that direction.

Damayantî wishes to have Nala for her husband, though there are the resplendent guardians of the worlds.

Fie upon ye, ye base vaunters ! Who is able to cross even the shadow of my brother, while we hundred brothers are yet alive ?

The mass of darkness being dispelled by the rising moon, the eastern direction attracts my eyes.

Notwithstanding my entreaties for the prisoner's life, the king ordered him to be executed.

Since death is certain, why do you sully your fame by having recourse to retreat ?

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## PART III.

### THE USE AND MEANING OF GRAMMATICAL FORMS AND WORDS

#### LESSON XII

#### Pronouns

##### *Personal Pronouns*

§ 126. The use of the personal pronouns is not peculiar. They are subject to the same rules as nouns, when under the government of verbs or prepositions; as, अहं त्वां प्रार्थये 'I pray to thee'; त्वया विना सोपि समुत्सुको भवेत् (V. 1).

§ 127. \*But the short forms of अस्मद् and त्वद्, i.e., मे, मे, नौ, नः, त्वा, ते, वां, and वः deserve notice. They are never used at the beginning of a sentence and immediately before the particles च, वा, एव and हा (rarely अह or ह), and at the beginning of a foot of metre; as, मे मित्रं; नः पाहिं, वां सख्यं &c. are wrong; तस्य च मम (not मे) च वैरमस्ति 'there is enmity between him and me'; तस्य मम वा गृहम् (not मे वा); इदं पुस्तकं ममैव (not मे एव); हा मम मन्दभाग्यं (not मे); वैदेवशेषैः संवेद्योऽस्मान् (not नः) कृष्णः सर्वदाऽवतु (S. K.) 'may Krishna fit to be known by all the Vedas, always protect us' !

(a) When the particles do not connect these forms the short forms may be used with them; as, हरो हरिश्च मे स्वामी (S.K.) 'Hara and Hari are my lords'; किं वां मे पुत्री करोतु 'what indeed will my daughter do' ?

(b) Similarly these short forms are not used immediately after Vocative form; as, वयस्य मम गृहमेतत् (not मे).

\*न च वाहाहैचयुक्ते । (VIII. 1. 24); पदात् । अपादादौ । युज्मदस्मदोः षष्ठीचतुर्थीद्वितीयास्थयोर्वान्नावौ । (VIII. 1. 17, 18, 20)

देवास्मान् (not नः) पाहि सर्वदा (S. K.) 'O God, always protect us.' The Vocative is, in fact, an abridged sentence.

(c) If a qualifying adjective follows the Vocative forms the short forms may be used; as, हरे दयालो नः पाहि (S. K.) 'Oh, kind Hari protect us!'

**§ 128.** भवत् is often used with reference to the person addressed, as a courteous form of expression, not necessarily implying respect; it is to be regarded as a pronoun of the third person, and the verb must agree with the third person; as, अथवा कथं भवान्मन्यते (M. 1) 'or how do you think?'; वयमपि भवत्यौ किमपि पृच्छामः 'I, too, ask you something.'

**§ 129.** When respect is to be shown, भवत् (भवती f.) is preceded by अत्र and तत्र or स,\* the former referring to a person that is near, the latter to one who is at a distance, or absent, from the speaker; as, कव तत्रभवती कामंदकी 'where is the worshipful Kāmandakī?' आदिष्टोऽस्मि तत्रभवता काश्यपेन (S'. 4) 'I am ordered by the worthy Kāśyapa'; अपेहि रे अत्रभवान्प्रकृतिमापनः (S'. 2) 'begone, this worthy person is himself again'; मां सभवान् नियुक्ते (Māl. 1). 'His honour appoints me.'

### Demonstrative Pronouns

**§ 130.** There are three demonstrative pronouns; इदम् or एतद् 'this,' तद् 'that,' and अदस् 'this' or 'that'; they are used along with the nouns they refer to, or are used without them; as, एष नृपः; स पुरुषः; तद् गृहं; स आह; एष मे किकरः; इदं नो गृहं, असौ विद्याधरः.

**§ 131.** The forms of इदम् and एतद् are sometimes used in the sense of 'here' in sentences like 'here I come', 'here comes the boy', usually in conjunction with the

[\*This seems to be inaccurate. स is not prefixed to भवत् like अत्र or तत्र; we do not find such forms as सभवता &c. in use. In the instance cited it must be read separately.]

first or third persons, and agreeing with the subject of the sentence like an ordinary adjective; as, आर्यपुत्र इयमस्मि (S'. 1) 'lord, here am I'; इयमहमारोहामि (U. 1) 'here I mount'; अयमागच्छामि (S'. 3) 'here I come'; so इयं सा जातिः परित्यक्ता (Ve. 3).

§ 132. तद् is often used in the sense of *celebrated* or *well-known*; as, सा रम्या नगरी (Bh. III. 37) 'that celebrated charming city'; सामंतचक्रं च तत् (*ibid.*) 'and that well-known circle of tributary princes.'

Compare the use of *ille* in Latin.

(a) तद् is often used in the sense of 'very,' 'same,' with एव generally expressed or implied from the context; as, तानींद्रियाणि सकलानि (Bh. II. 40) 'all the organs are the same'; तदेव नाम (*ibid.*) 'the name is the same'; एते त एव गिरयः (U. 3) 'these are those very mountains'; तदेव पञ्चवटीवर्णं (U. 3) 'the forest of Panchavati is the same.'

(b) When तद् is repeated, it has the sense of 'several' 'various'; as, तेषु तेषु स्थानेषु (K. 369) 'in various places.,

### *Relative Pronouns*

§ 133. When the relative pronoun is repeated, it has the sense of 'totality,' 'whatever,' and the correlative pronoun is generally repeated; as, क्रियते यद्यदेषा कथयति (U. 1) 'I shall do all that she says'; यो यः शस्त्रं बिभृति..... क्रोधांधस्तस्य तस्य स्वयमिह जगतामंतकस्यांतकोऽहं (Ve. 3) 'whoever bears a weapon, of him, even the destroyer of the worlds, I become the destroyer'; so यं यं पश्यसि तस्य तस्य पुरतो मा चूहि दीनं वचः (Bh. II. 51).

(a) Sometimes the idea of 'whatever' or 'any whatever', is expressed by joining the relative with the interrogative pronoun, with or without the particles, अपि, चित्, or चन; as, एतादृशी रूपवती कन्या यस्मै कस्मैचिन्न दातव्या 'a girl, so beautiful as this, should not be given to a person whoever he may

be' ; यो वा को वा भवाम्यहं (Ve. 3) 'whoever I may be' ; यत्रकुत्रापि स्वपिति 'he sleeps anywhere.'

### *Interrogative, Indefinite and Reflexive Pronouns*

§ 134. Interrogative pronouns and their derivatives are used in asking questions ; as, कः पुनरसौ जामाता (U. 1.) 'but who is this son-in-law' ; कतमेन दिग्भागेन गतः स जालमः (V. I.) 'in what direction is the rogue gone' ? किं करोमि वव गच्छामि (U. 1.) 'what shall I do ? where shall I go' ?

§ 135. चित्, चन, अपि and sometimes स्वद् are added to interrogative pronouns and adverbs to give them the sense of indefinite pronouns ; as, कश्चिद्यक्षो वसति चक्रे (Me. 1) 'a certain Yaksha made his abode' ; कदाचित्-चन-अपि 'at some time' ; कांस्त्वदवगुण्ठनवती नारी (S. 5) 'some veiled lady.'

(a) अपि sometimes has the sense of 'indescribable,' (अनिवाच्य) ; as, कोपि हेतुः (U. 6) 'some indescribable motive' ; so तंत्स्य किमपि द्रव्यं यो हि यस्य प्रियो जनः (U. 2).

(b) क्वचित्-क्वचित्, कदाचित्-कदाचित् are used in the sense of *in some place—in another place* (here—there) and *at one-time—at another time*, (*sometimes—sometimes, now—now*) ; as, क्वचिद्द्वीणावादं क्वचिदपि च हाहेति रुदितं (Bh. III. 12) 'in one place is the playing on the lute ; in another the cry of 'alas' here you hear the flute—there you hear the cries of alas' ; कदाचित्काननं जगाहे कदाचित् कमलवनेषु रेमे (K. 58) 'sometimes (now) he plunged into a forest, and sometimes (now) he sported in lotus-forests.'

(c) क्वचित्-क्वचित् has rarely a reference to *time* also ; as, क्वचिद् धनानां पततां क्वचिच्च (R. XIII. 19) 'now of clouds, now of birds.'

§ 136. The pronoun अन्य-अन्य or पर-पर is used in the sense of *one-another* ; as, अन्यः करोति अन्यो भुक्ते 'one does, another suffers' ; मनस्यन्यद्वचस्यन्यत्कार्यमन्यद्दुरात्मनां (P.I.) 'wicked people have one thing in mind, another in speech, and another in action.'

§ 137. More generally एक-अपर or अन्य is used in the sense of *the one—the other* with reference to two objects that are before specified ; as, एको ययौ चैत्ररथप्रदेशान् सौराज्य-रम्यानपरो विदर्भान् (R. V. 60) ‘the one went to the regions of Chaitraratha, the other to the country of the Vidarbhas (which was) happy on account of a good king.’

§ 138. When एक-अपर or अन्य is used in the plural, it has the sense of *some—others* ; as, विधवानां पुनरुद्धाहः शास्त्रप्रति-षिद्ध इत्येके मन्यंते शास्त्रविहित इत्यपरे (or अन्ये) ‘some think that widow-marriage is prohibited by the Sàastras, others that it is ordained by them.’

(a) In this sense केचित् sometimes takes the place of एके ; as, मदुक्तं केचिदन्वमन्यंते । अपरे पुनर्निनिदुः (Dk. II. 4.) ‘some approved of my speech, others, however, censured it.’

§ 139. स्व, स्वकीय, आत्मीय and निज are used reflexively ; as, स्वं नाम कथय ‘tell your own name’ ; निजं धैर्यमदर्शयत् ‘he showed his (own) courage.’

(a) स्वयं meaning ‘*of one's self*’ is a reflexive adverb ; as, सा स्वयमेव तत्र जगाम ‘she herself went there.’

§ 140. The word more commonly used as a reflexive pronoun is आत्मन् (=self). It is always used in the masculine gender and singular number, though the noun to which it refers be in any gender or number ; as, का स्त्री अनेन प्रार्थ्यमानमात्मानं विकल्पते (V. 2) ‘what woman boasts of herself being sought after by him?’ आत्मानं वहु मन्यामहे वर्य (Ku. VI. 20) ‘we think highly of ourselves’ ; so गुप्तं ददृशुरात्मानं सर्वाः स्वप्नेषु वामनैः (R. X. 60).

तस्य च मम च पौरवूत्तैर्मुदपावत (Dk. II. 2)

न नः कुतूहलमस्ति सर्पदर्शने (Mu. 2)

श्रीशस्त्वाऽवतु माऽपीह दत्तात्ते मेऽपि शर्म सः ।

स्वामी ते मेऽपि स हरिः पातु वामपि नौ विभुः ।

सुखं वां नौ ददात्वीशः पतिर्वामपि नौ हरिः । ( K. 1 )

सोऽव्याद्वो नः शिवं वो नो दद्यात्सेव्योऽत्र वः स नः ॥ ( उ. 1 )

एवमत्रभवन्तो विदांकुर्वतु । अस्ति तत्रभवान् काश्यपः श्रीकंठपदलाञ्छनो भवभूतिर्नाम जातुकर्णपुत्रः । ( K. 2 ) ( U. 1 )

एषोऽस्मि कार्यवशादायोध्यिकस्तदानींतनश्च संवृत्तः । ( U. 1 )

तदेवं पञ्चवटीवनम् । सैव प्रियसखी वासंती । त एव जातनिर्विशेषाः पादपाः । मम पुनर्मदभागयायाः सर्वमेवैतद् दृश्यमानमपि नास्ति । ( U. 3 )

आयुष्मन्त्रेष वाग्विष्टयीभूतः स वीरः । ( U. 5 )

रजा—आर्य वहु प्रष्टव्यमत्र । चा०—वृष्टल विश्रव्धं ब्रूहि ममापि चहूवाख्येयमत्र । रा०—एष पृच्छामि । चा०—अहमप्येष कथयामि । ( Mu. 3 )

अमुना व्यतिकरेण कृतापराधमिव त्वम्यात्मानमवगच्छति कादंबरी ( K. 203 )

केचित् सम्पदभिः प्रलोभ्यमाना रागावेशेन वाध्यमाना विहृवलतामुपयान्ति । अपरे तु धूर्तैः प्रतार्थमाणाः सर्वजनस्योपहास्यतामुपयान्ति । ( K. 108 )

साहसकारिण्यस्ताः कुमार्यो याः स्वयं संदिशन्ति समुपसर्पन्ति वा ॥ ( K. 237 )

अनयत्प्रभुशक्तिसम्पदा वशमेको नृपतीननंतरान् ।

अपरः प्रणिधानयोग्यया मरुतः पञ्च शरीरगोचरान् ॥

( R. VIII. 19 )

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यते ऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया । ( Bg. VII. 20 ).

## ADDITIONAL SENTENCES FOR EXERCISE

अयमसौ मम ज्यायानार्यः कुशो नाम भरताश्रमात्प्रतिनिवृत्तः । ( U. 6 )

लक्ष्म्योन्मादिता व्यसनशतशरव्यतामुपगता वल्मीकितूणाग्रावस्थिता  
जलबिंदव इव पतितमप्यात्मानं नावगच्छन्ति ( K. 107 )

तस्य तरुषंडस्य मध्ये मणिदर्पणमिव त्रैलोक्यलक्ष्म्याः क्वचित् त्र्यंबक-  
वृषभविषाणकोटिखंडिततटशिलाखंडं क्वचिदैरावतदशनमुसलखंडितकुमुद-  
दण्डमच्छोदं नाम सरो दृष्टवान् । ( K. 123 )

इति नरपतिरस्त्रं यद्यदाविश्चकार

ऋग्विदथ मुरारिः प्रत्यहंस्तत्तदाशु । ( S'i. XX. 76 )

तानींद्रियाणि सकलानि तदेव नाम

सा बुद्धिरप्रतिहता वचनं तदेव ।

अर्थोऽमणा विरहितः पुरुषः स एव

त्वन्यः क्षणेन भवतीति विचित्रमेतत् ॥ ( Bh. II. 40 )

एते त एव गिरयो विरुचन्मयूरा-

स्तान्येव मत्तहरिणानि वनस्थलानि ।

आमंजुमंजुललतानि च तान्यमूनि

नीरंध्रनीलनिचुलानि सरित्तटानि ॥ ( U. 2 )

योऽस्ति यस्य यदा मांसमुभयोः पश्यतान्तरम् ।

एकस्य क्षणिका प्रीतिरन्यः प्राणींविमुच्यते ॥ ( H. 1 )

वज्रं च राजतेजश्च द्वयमेवातिभीषणम् ।

एकमेकत्र पतति पतत्यन्यत्समंततः ॥ ( H. 1 )

विश्वंभरात्मजा देवी राजा त्यक्ता महावने

प्राप्तप्रसवमात्मानं गंगादेव्यां विमुचति ॥ ( U. 7 )

काप्यभिल्या तयोरासीद् व्रजतोः शुद्धवेषयोः ।

हिमनिर्मुक्तयोर्योगे चित्राचंद्रमसोरिव ॥ ( R. I. 46 )

कोऽप्येष एव पिशुनोग्रमनुष्यधर्मः

कर्णे परं स्पृशति हन्ति परं समूलम् ॥ ( P. I. 11 )

रूपं तदोजस्त्वं तदेव वीर्यं तदेव नैसर्गिकमुक्तत्वम् ।

न कारणात्स्वाद्विभिदे कुमारः प्रवर्ततो दीप इव प्रदीपात् ॥

( R. V. 37 )

The worshipful Gautama has ordered me to do this work.  
What does your reverence intend to speak on this auspicious occasion ?

Dear Gopàl, do not weep ; here come thy two brothers whom thou regardest as dead.

Here comes the mother of this child with fruits in her hand.

There is some indescribable pleasure in the company of the wise.

They sayed themselves with great difficulty at that perilous time.

These two boys were brought up by me just like my own children ; the one was very clever, but the other extremely dull.

She thought herself most unfortunate at hearing that news.

There goes a report that in the temple of Bhadrakàli lives an old woman. At one time she begins to rave, at another to speak sensibly.

Some philosophers believe that God created the whole Universe ; others hold that it sprang up of itself.

Some men accomplish their own good, some the good of the people alone, while others try to accomplish both.

The sons of Yajnadatta have become proficient in various arts and sciences.

It is the very man I saw on the road, dressed in tattered rags.

He studies anywhere, goes out with any body, dines in any body's house, and sleeps anywhere.

Whoever is strong-minded, will try to take revenge for any insults given to him.

Speak sweetly with all those persons that may come to your house.

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## LESSON XIII

### Participles

**§ 141.** All participles in Sanskrit, except the so-called indeclinable past participles or absolutives, are to be regarded as *adjectives*, agreeing with the nouns they qualify, in gender, number, and case. They are called 'participles' from the supposed *participation* or sharing in the functions of the verb, the adjective, and the noun. The principal kinds of participles in Sanskrit are these: Present, Past, Future, Perfect, Potential Passive, and Indeclinable Past Particles (for the rules of formation see *Grammar*). These participles obey the same rules for governing cases that may have been laid down regarding the roots from which they are derived. Present, Future, and Perfect Participles are treated in this lesson.

### Present Participles

**§ 142.** The present participle in Sanskrit (for rules of formation see Dr. Kielhorn's Grammar § 498-500) corresponds to the participle in English ending in 'ing.' It is used when contemporaneity of action is indicated; as, इति विचारयन्ते व तु रगादवततार (K. 125) 'while thinking in this manner, he dismounted from his horse'; विवाहकौतुकं विभ्रत एव तस्य वसुधां हस्तगामिनीमकरोत् (R. VIII. I). 'he made over the earth to him while (yet) wearing the marriage-string'; ब्रजंश्च समर्थ्यामास (K. 141) 'and going, he thought.'

The sense of ‘*while*,’ ‘*whilst*’ is thus inherent in this participle which serves to express an idea expressed in English by a whole sentence.

*Obs.* (a) The Sanskrit participle must never be confounded with the participial substantive or gerund in English which also ends in *ing*.

(b) When no contemporaneity of action is indicated, this participle cannot be used; as, ‘ascending the mountain, they rested for some time’; पर्वतमारुह्य ते कंचित् कालं व्यश्राम्यन् and not पर्वतमारोहन्तः &c., unless the sentence implies that both actions are performed at the same time.

(c) The present participle is not used in the nominative case as a predicative adjective. We do not say स कुर्वन्नस्ति ‘he is doing’, though we say कार्यं कुर्वन् स क्रीडति.

§ 143. \*The present participle (Atm.) is often used to denote ‘disposition’ or ‘habit’, ‘some standard of age’, and ‘ability’ or ‘capacity to do a thing’; as, भोगं भुजानः (S. K.) ‘habituated to enjoy’; कवचं विभ्राणः (ibid.) ‘wearing an armour’ (of the age at which armour may be worn); शत्रुं निधनातः (ibid.) ‘able to destroy his foe.’

Compare with the second example : सम्बिनीतमथ वर्महरं कुमारं (R. VIII. 94) where वर्महरः = कवचधारणाहृवयस्कः.

§ 144. \* The present participle is used to denote an attendant circumstance or attribute, and the cause of an action; as, शायाना भुज्जते यवनाः (Sk.) ‘the Yavanas take their meals, (by) lying down’; so तिष्ठन् मूत्रयति (Mbh.), गच्छन् भक्षयति (ibid.); हरिपश्यन् मुच्यते (Sk.) ‘by (reason of) seeing Hari he gets absolution.’ The first sentence is an answer to the question कथं भुज्जते, and the last to केन मुच्यते.

(a) This participle also *defines* the agent of an action; as, योऽधीयान आस्ते स देवदत्तः (Mbh.) ‘he is Devadatta who sits studying’; so य आसीनोऽधीते स देवदत्तः (ibid.).

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\*लक्षणहेत्वोः क्रियायाः । (III. 2. 126)

*Obs.* This use corresponds to the *restrictive* use of the participle in English; 'students preparing their lessons, will be rewarded' पाठानधीयानाः शिष्याः पारितोषिकाणि लप्स्यन्ते.

(b) This participle is also used to state a general truth; as, शयाना वर्धते द्रुवा (Mbh.) 'the Dūrvā grass grows (when) in a recumbent position'; आसीनं वर्धते विसं (ibid.) 'a lotus-stalk grows (when) in an upright position.'

§ 145. The roots आस् 'to sit', स्था 'to stand' and rarely भू and अस्, are used with the present participles of roots to show the *continuity* of the action denoted by them; as, वल्मीकाप्राणि विदारयन्प्रगर्जश्चास्ते (P. I. 1) 'kept on pulling down the tops of ant-hills and bellowing loudly'; गीतसमाप्त्यवसरं प्रतीक्षमाणस्तस्थौ (K. 132) 'continued to await the time of the conclusion of the song.'

§ 146. Verbs like लज्जा, हरी, त्रप् 'to be ashamed' are usually used with the present participle of roots in the sense of 'to' in English; एवं निर्घृणं प्रहरन्न लज्जसे (K. 247) 'art thou not ashamed to strike so mercilessly'; स्वयं साहसं संदिशंती बाला जिहरेमि (K. 237) 'I, a young girl, am ashamed to communicate a rash thing myself.'

§ 147. The present participle is rarely used with the prohibitive particle मा to imply a curse; as, मा जीवन् यः परावज्ञादुःखदग्धोऽपि जीवति (S'i. II. 45) 'cursed be he (lit. may he not live) who, though smitten by the pain of the contempt of others, still lives.'

### Future Participles

§ 148 The future participle which ends in स्यत् (or ष्यत्) (pass. मान) denotes that a person or thing is going, or is about to do the action, or to undergo the state expressed by the root, as, करिष्यन् 'going to do' or 'about to do'; मोक्ष्यन् 'going to loose'; करिष्यमाण 'being about to be done.'

(a) Besides showing *simple futurity*, it denotes *intention* or *purpose*; as, वन्यान्विनेष्यन्विव दुष्टसत्त्वान्स दावं विच्चार (R.II.8) 'he ranged over the forest as if wishing to tame the-

wild beasts ; . . . . . सशरं शरासनं ( R. III. 52 ) ‘intending to fit an arrow to his bow.’ This participle thus corresponds to the English *prospective form*.

*Note.*—Such sentences as ‘before taking his departure, he drank a little water’ are translated by means of the future participle made to qualify the subject; as, प्रयाणं करिष्यन् स किञ्चिज्जलं पपौ. ‘Before’ has here the sense of ‘going’ or ‘about’ to take &c.

### Perfect Participles

§ 149. The perfect participle ( ending in वस् or आन ) is less frequently used. It has the sense of ‘who or what has or has, been, done’; as, श्रेयांसि सर्वार्थधिजग्मुपस्ते ( R. V. 34 ) ‘of thee who hast obtained all good things ( blessings )’; निषेदुषीमासनवंधधीरः ( R. II. 6 ) ‘firmly maintaining his seat when she had sat down.’

सा टिङ्गिभी स्वांडभंगभिभूता प्रलापान् कुर्वणा न कथंचिदतिष्ठत् ।  
( P. I. 15 )

अथ द्वावपि तौ पुष्पितपलाशप्रतिमौ परस्परवधकांक्षिणौ दृष्ट्वा करटको दमनकमाह । भो मूढमते अनयोर्विरोधं वितन्वता त्वया न साधु कृतम् । ( P. I. 16 )

राजा विस्फारितेन स्निग्धेन चक्षुषा पिबन्निवालपन्निव स्पृशन्निव मनोरथसहस्रप्राप्तदर्शनं सस्पृहमीक्षमाणस्तनयाननं मुमुदे कृतकृत्यं चात्मानं मेने । ( K. 72 )

साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम् ॥

( Bh. II. 12 )

सज्जीभूतं साधनम् । प्रयाणाभिमुखः सकलः स्कंधावारस्वां प्रतिप्यालयन्नास्ते । तत्किमद्यापि विलंबितेन । ( K. 277 )

राजाधिराजनंदन नगरं वर्गतस्य ते गतिं ज्ञास्यन्नहं च गतः कदा-  
चित्कलिंगान् । ( Dk. II. 7 )

अनुयास्यन्मुनितनयां सहसा विनयेन वारितप्रसरः ।

स्थानादनुच्छलन्नपि गत्वेव पुनः प्रतिनिवृत्तः ॥ ( S. 1 )

वामनाश्रमपदं ततः परं पावनं श्रुतमृषेषु प्रेयिवान् ।

उन्मनाः प्रथमजन्मचेष्टितान्यस्मरन्नपि बभूव राघवः ॥

( R. XI. 22 )

### ADDITIONAL SENTENCES FOR EXERCISE

आसीच्च मे मनसि । शांतात्मन्यस्मञ्जने मां निक्षिपता किमिदमनायेणा-  
सदृशमारब्धं मनसिजेन । ( K. 142 )

अग्रजन्माङ्गवीत् । महाभाग सुतानेतान् मातृहीनाननेकं रुपायं रक्षश्चिदानी-  
मस्मिन्कुदेशो भैक्ष्यं संपाद्य ददेतेभ्यो वसामि शिवालयेऽस्मिन्निति ।

( Dk. I. 3 )

विवादे दर्शयिष्यन्तं क्रियासंक्रान्तिमात्मनः ।

यदि॑ मां नानुजानासि परित्यक्तोऽस्म्यहं त्वया ॥ ( M. 1 )

अविदित्वात्मनः शक्ति परस्य च समृत्सुकः ।

गच्छन्नभिमुखे वृणौ नाशं याति पतंगवत् ॥ ( P. I. 8 )

अंतलीनस्य दुःखाग्नेरद्योदामं ज्वलिष्यतः ।

उत्पीड इव धूमस्य मोहः प्रागावृणोति माम् ॥ ( U. 3 )

आदिदेशाथ शत्रुघ्नं तेषां क्षेमाय राघवः ।

करिष्यन्निव नामास्य यथार्थमरिनिग्रहात् ॥ ( R. XV. 6 )

कदा वाराणस्याममरतटिनीरोधसि वसन्

वसानः कौपीनं शिरसि निवधानोऽन्जलिपुटम् ।

अये गौरीनाथ त्रिपुरहर शंभो त्रिनयन

प्रसीदेत्याक्रोशन्निमिषमिव नेष्यामि दिवसान् ॥ ( Bh. III. 10 )

तं तस्थिवांसं नगरोपकण्ठे तदागमारुढगुरुप्रहर्षः ।

प्रत्युज्जगाम कथकैश्केन्द्रश्चंद्रं प्रबृद्धोर्मिश्विर्मिमाली ॥ ( R. V. 61 )

*N. B.—In the following sentences use participles for the italicised words.*

I saw many men on the road *bearing* loads of corn on their heads and *walking* gently, *talking* with each other.

While *going* to England in a ship, one may see several beautiful scenes.

Oh the beauty of this picture ! The painter has fully shown his skill in *making* the several parts so charming to the eye.

Is he not ashamed (हेतु) to communicate such a message to me through you ?

Rati, *looking* at the dead body of her husband and *remembering* his diverse good qualities, kept on (स्था) weeping for a long time.

When Chandrāpida was *about to be crowned* (सिच् with अभि) as heir-apparent to the throne, S'ukanāsa advised him, *directing* his attention to many important things.

Wishing to become proficient in Nyāya, he went to Benares and studied there for several days.

Before giving (दा) Gopāl the reward I had promised him to give, I asked him if he would consider it unworthy of his exertions.

Reeds, because they *bow down* to a stronger foe, are saved, while huge oak trees, proudly *standing up*, are swept away by the current of water.

The lion kept on *killing* the beasts of the forest in their turn.

You should not bear hatred towards (द्रुह्) this Brāhmaṇa who *has studied* (इ with अभि) the four Vedas, *mastered* completely the six Angas, and *has seen* the end of (fully mastered) the four S'āstras.

Janaka gave his daughter Sītā to Rāma who *had broken* the bow of S'iva, and *attracted* the minds of the beholders by his uncommon strength and skill.

## LESSON XIV

*Past Participles*

§ 150. There are two kinds of past participles : one is *passive*, formed by the addition of त or न to the root, and the other *active*, formed by adding वत् to the passive base ; as, तेनेदमुक्तं ‘this was said by him’; स इदमुक्तवान् ‘he said this.’ They are both used in the sense of the *past* tense. In latter Sanskrit it became more usual to use participles than verbs. We generally find मया तक्षतं or अहं तत्कृतवान् instead of अहं तदकर्त्वम्, and many purposes of the predicate are served by this participle.

§ 151. Many intransitive verbs have past passive participles, and they, as well as the past participles of transitive verbs used intransitively, are often used *impersonally* with an instrumental construction ; as, प्रतिबुद्धमिदानीं मकरन्दपूर्णचन्द्रेण (Māl. 4) ‘the full-moon-like Makaranda has now recovered his consciousness’; जितं अपत्यस्तेहेन (U. 7) ‘victorious (all-powerful) is the affection for children.’

*Obs.* This kind of construction is not restricted to past participles alone ; it occurs in the passive voice of verbal tenses also ; as, मध्याह्नेपि वनराजिषु आहिंचते (S. 2) ‘it is wandered (*i.e.*, I wander) through rows of forests even at midday’;

आपदां कथितः पंथा इंद्रियाणामसंगमः ।

तज्जयः संपदां मार्गो येनेष्टं तेन गम्यताम् (C. 74)

‘non-restraint of the senses is regarded as the path to miseries ; victory over them, as the road to riches (prosperity) ; go by whatever way you please.’

§ 152. \*The past passive participles of roots implying *motion*, of intransitive roots generally, and of the roots शिल् ‘to embrace’, शी, स्था, आस्, वस् ‘to dwell,’ जन्, रह-

\* गत्यर्थाकर्मकशिलषशीडस्थासवसजनरहजीर्यतिभ्यइच । (III. 4. 72)

and जृ, 'to grow old' cl. 4, have an active sense; as, गतोऽहं कलिंगान् (Dk. II.) 'I went to Kalinga'; जलं पातुं यमुना-कच्छमवतीर्णः (P. I. 1.) 'he went down to the bank of the Jumna to drink'; लक्ष्मीभाश्चिलष्टो हरिः (S. K.) 'Hari embraced Lakshmi'; शेषमधिशयितः 'sat on the serpent'; 'शिवमुपासितः' 'served S'hiva'; विश्वमनुजीर्णः 'grew old after the world'; उपरते भर्तरि (K. 173) 'the husband being dead'; so वैकुण्ठमधिष्ठितः, हरिदिनमुपोषितः, वृक्षमारुदः, सुतो जातः &c.

*Obs.* Kālidāsa construes the past passive participle of स्मृ in an active sense; as, मधुकर विस्मृतोऽस्येनां कथं (S. 5); अन्यसंगात् पूर्ववृत्तं विस्मृतो भवान् (ibid.); अहो विस्मृतं मे हृदयं (V. 2).

§ 153. †Past passive participles ending in त have sometimes the sense of *neuter abstract nouns*; as, जलितं 'speech', शयितं 'sleeping'; हसितं 'laugh'; so गतं, स्थितं, कस्येदमालिखितं 'whose is this picture'?

*Obs.* In such cases the forms lose their *passive* force, and are not used with the instrumental; as, 'her gait is graceful' तस्या (not तया) गतं सविलासं; नृत्तादस्याः स्थितमतिरां कांतं (M. 2) 'her ( motionless ) posture is far more charming than her dancing.'

§ 154. The past passive participle of the roots मन् 'to think,' 'to wish,' वुध् 'to know,' and पूज् 'to adore,' and others having the same signification, are used in the sense of the present tense and are then construed with the Genitive. See § 115.

*Obs.* There are other words which are similarly used. They are given in the following verses:—

शीलितो रक्षितः क्षांत आकृष्टो जुष्ट इत्यपि ।

रुष्टश्च रुषितश्चोभावभिव्याहृत इत्यपि ।

हृष्टतुष्टौ तथा कांतस्तथोभौ संयतोद्यतौ ।

कष्टं भविष्यतीत्याहुरमृताः । पूर्ववत्स्मृताः ॥ (Mbh.)

† नपुंसके भावे क्तः । (III. 3. 114)

### Potential Passive Participles

§ 155. There are three ways in which potential passive participles are formed in Sanskrit :—(1) by तव्य, (2) by अनीय, and (3) by यु; (for the rules of formation *vide* Dr. Kielhorn's Grammar §§ 529–538); as, कर्तव्य, करणीय, and कार्य. They perform a very useful function in the economy of the Sanskrit tongue, and enable it to express in one word an idea which would require many words in English; as, 'he should be killed' = हतव्यः. They denote that 'the action or the state expressed by the root or derivative base, *must* or *ought* to be done or undergone'; as, वक्तव्यवाच्यं-वचनीयं 'what *ought to be said*.' The sense thus conveyed by them is that of *fitness*, *obligation*, or *necessity*; e.g., 'I have to go there' मया तत्र गंतव्यं; 'I must do it' मया तत्कर्तव्यं.

§ 156. These participles are used in sentences in the same way as the passive of the roots from which they are derived; as, मद्वचनात्स राजा त्वयेदं वाच्यः (R. XIV. 61) 'the king should be told this in my behalf' अजा ग्रामं नेतव्याः 'the sheep ought to be taken to the village'; so असौ दुहितुः पत्था परिग्रहप्रियमस्माभिः श्रावयितव्यः (S'. 7) 'he should be made to hear the good fortune in the form of the acceptance of his daughter by her husband.' They are used with the Instrumental or Genitive of the agent of the action denoted by them; see § 107.

§ 157. The *impersonal* use of this participle is not very peculiar. It is used in the neuter gender singular, taking the place of the verb; as, अभिज्ञानशकुंतलाख्येन नाटकेनोपस्थातव्यमस्माभिः (S'. 1) 'we must wait upon (the audience) with the drama' (represent before them &c.); तत्रभवताः तपोवनं गंतव्यं (V. 5) 'his honour should go to a penance grove.'

(a) The impersonal use of the forms भवितव्यं and भाव्यं deserves notice. They are used impersonally in their literal sense of 'being,' or in the sense of 'must be,' 'in-

*all probability is,' showing some uncertainty &c., and in both cases the noun or adjective coming after 'be' must agree with the agent like an ordinary adjective; as, स्वेषु स्वेषु पाठेष्वसंमूढैर्भवितव्यं (युष्माभिः) (V. 1.) 'you should be careful of your respective parts'; तयाऽस्मैल्लतामङ्गपे सन्निहितया भवितव्यं (S'. 3.) 'she must be (is most probably) present in this bower of creepers'; अस्य शब्दानुरूपेण पराक्रमेण भाव्यं (भवितव्यं) (P. I. 1.) 'his strength must (in all likelihood) be corresponding to his bellowing'*

(b) Sometimes the participle is used in the sense of the future with certainty; as, लुब्धकेन मृगमांसार्थिना गंतव्यं (H. 1.) 'the fowler is sure to go (will surely go) seeking after the deer's flesh'; ततस्तेनापि शब्दः कर्तव्यः (H. 3) 'then he also will surely make a noise.'

(c) Sometimes the potential passive participle merely denotes a future time; as, युवयोः पश्चवलेन मयापि सुखेन गंतव्यं (H. 4) 'I too shall go at ease by the strength (support) of your wings.'

जने

अत्रभवतोः परस्परेण ज्ञानसंघर्षे जातः । तदत्रभवत्या प्राशिनकपदमध्यासितव्यम् । (M. 1)

तयोर्बद्धयोः किञ्चिमित्तोऽयं मोक्षः किं देव्या परिजनमतिकम्भ्य भवान्संदिष्ट इत्येवमनया प्रष्टव्यम् । (M. 4)

विश्रांतेन भवता ममाप्येकस्मिन्ननायासे कर्मणि सहायेन भवितव्यम् ॥  
(S'. 2)

तास्मि भवत्योरीश्वरनियोगप्रत्यर्थी । स्मर्तव्यस्त्वयं जनः । (V. 2)

तत्कै मन्यसे राजपुत्रि मृषोद्यं तदिति । न हीदं सुक्षत्रियेऽन्यथा मंतव्यम् । भवितव्यमेव तेन । (U. 4)

सर्वथा निष्प्रतीकारेयमापदुपस्थिता । किमिदानीं कर्तव्यं कां दिशं गंतव्यमित्येते चान्ये च विषण्णहृदयस्य मे संकल्पाः प्रादुरासन् । (K. 157)

सततमतिगर्हितेनाकृत्येनापि परिरक्षणीयान्मन्यन्ते सुहृदसून्साधवः ।  
तदपि ह्रेपणमकर्तव्यमप्येतदस्माकमवश्यकर्तव्यतामापतितम् । (K. 158)

चाणक्य :—भद्रं प्रथमं तावद्वध्यस्थानं गत्वा धातकाः सरोषं दक्षिणादक्षिसंकोचसंज्ञां ग्राहयितव्याः । तेषु गृहीतसंज्ञेषु भयापदेशादितस्ततः प्रदुतेषु शकटदासो वध्यस्थानादपनीय प्रापयितव्यः (Mu. 1)

आः कुद्राः समरभीरवः क्रथमेवं प्रलपतां वं सहस्रधा न दीर्णमनया जिह्वया । (Ve. 3)

आपदि येनोपकृतं येन च हसितं दशासु विषमासु ।

उपकृदपकृदपि च तयोर्यस्तं पुरुषं परं मन्ये ॥ (P. I. 15)

### ADDITIONAL SENTENCES FOR EXERCISE

आपन्नस्य विषयवासिनो जनस्यातिहरेण राजा भवितव्यमित्येष वो धर्मः ।  
(S. 3)

अंतरिते तस्मिन्शबरसेनापतौ स जीर्णशबरस्तं वनस्पतिमामूलादपश्यत् ।  
उत्कान्तमिव तस्मिन्क्षणे तदालोकभीतानां शुककुलानामसुभिः । (K. 33)

अहं तच्छूत्वा चेतस्यकरवम् । मयाऽधुना म्लेच्छजातिभिरपि दूरतः परिहृत-  
प्रवेशं पक्कणं द्रष्टव्यं । चंडालैः सहैकत्र स्थातव्यं । चंडालबालकजनस्य च  
क्रीडनीयेन भवितव्यमिति । (K. 355)

कार्यव्यग्रत्वान्मनसः प्रभूतत्वाच्च प्रणिधीनां कोऽयमिति विस्मृतम् । इदानीं  
स्मृतिरूपलब्धा व्यक्तमाहितुण्डकच्छब्दना कुसुमपुरादागतेन विराघगुप्तेन  
भवितव्यम् । (Mu. 2)

आः दुरात्मन् कुरुकुलपांसुल एवमतिक्रांतमयदि त्वयि निमित्तमात्रेण पांडव-  
क्रोधेन भवितव्यम् । (Ve. 1)

वत्से सांप्रतिकमेवैतत् । कर्तव्यानि दुःखितैर्दुःखनिर्वापणानि ।

पूरोत्पीडे तडागस्य परीवाहः प्रतिक्रिया ।

शोकक्षोभं च हृदयं प्रलापैरेव धार्यते ॥ (U. 3)

तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम् ।

येनाशाः पृष्ठसः कृत्वा नैराश्यमवलंबितम् ॥ (H. 1)

आरुद्दमद्रीनुदधीन्वितोर्ण भुजंगमानां वसति प्रविष्टम् ।

अध्वं गतं यस्य न चानुवंधि यशः परिच्छेत्तुभियत्तयाऽलम् ॥ (R.VI.77)

अवसितं हसितं प्रसितं मुदा विलसितं हसितं स्मरभासितम् ।

न समदाः प्रमदा हतसंमदाः पुरहितं विहितं न समीहितम् ॥ (Bk.X.6)

शाङ्करव त्वया मद्वचनोत्स राजा शकुंतलां पुरस्कृत्य वक्तव्यः—

अस्मान्साधु विचिन्त्य संयमधनानुच्चैः कुलं चात्मन—

स्त्वय्यस्याः कथमप्यवांधवकृतां स्नेहप्रवृत्तिं च ताम् ।

सामान्यप्रतिपत्तिपूर्वकमियं दारेषु दृश्या त्वया

भाग्यायत्तमतः परं न खलु तद्वाच्यं वधूवंधुभिः ॥ (S'. 4)

त्वमर्हतां प्राप्तसरः स्मृतोऽसि नः शकुंतला मूर्तिमती च सत्क्रिया ।

समानयस्तुल्यगुणं वधूवरं चिरस्य वाच्यं न गतः प्रजापतिः ॥ (S'. 5)

*N. B.—Use participles for the words italicised.*

Kartikeya defeated Taraka though he was guarded by strong armies.

Dear child, in doing this you have offended (राध् with अप) Jamadagnya, and not done him any good (कृ with उप).

His army being completely defeated by the enemy, some of his soldiers mounted (रुह with अधि) hills, some descended to seas, while others entered (विश्) solitary caves.

You will surely become an object of contempt if you slight your intimate friends.

Who may this man be, that calls me by my name. Oh yes, he is most probably my old friend Mitravarman.

Wait for me a little; I, too, have to be present at the meeting.

As soon as he gets up, instead of beginning his studies he goes out to play.

Do not give way to sorrow; your child *must have* by this time *come* home directly.

I have *wandered* (भ्रम्) over several countries, suffering many difficulties, but *have not obtained* (लभ् or आसद् caus.) my desired object.

He appears to be bent on ruining you, but I tell you he is *sure to be defeated* in his attempts.

How *should* he sustain his life in that country if you were not to assist him?

These things *should be taken* (प्राप्य) by you to the owner of that large palace.

*I have yet to read* (वाच्य) many books; so I shall not be able to accompany you.

This great reward indicates that the ring *must have been greatly liked* (मन्) by the king.

Nothing is difficult to be accomplished (दुःसाध्य) by wise men.

Since he had much wealth, he *must have had* many wives.

How long *should* we remain with our armies ready for battle?

## LESSON XV

### PART I

#### Indeclinable Past Participles or Gerunds.

§ 158. The indeclinable past participle in Sanskrit, commonly called 'absolutive' or 'gerund,' always denotes a *prior* action, or an action *completed* before another, and corresponds to the perfect participle, or the participle in *ing* having the sense of the perfect participle, in English; as, प्रतीहारी समुपसूत्य सविनयमन्त्रवीत् (K. 8) 'the female door-keeper, drawing near or having drawn near, modestly said'; वैशंपायनो

मुहूर्तमिव ध्यात्वा सादरमन्नवीत् ( K. 8 ) ‘Vais’ampāyana, as if contemplating for a moment, respectfully said.’

But in the sentence ‘going to a village, he touches a blade of grass on his way,’ we must say, ग्रामं गच्छन् पथि त्तृणं स्पृशति.

**§ 159.** Indeclinable past participles in Sanskrit are formed by त्वा or by य (changed to त्य) when a preposition precedes a root (for rules *vide* Dr. Keilhorn’s Grammar §§ 513–525). They are, as before stated, used to denote a *past* or *prior* action and must have *the same agent* as the main verb ; as, तुरासाहं पुरोधाय धाम स्वायंभुवं ययुः ( Ku. II. 1 ) ‘having placed Indra at their head they went to the abode of Brāhmaṇ.’ Here the agent of ‘placing’ and ‘going’ is the same, and hence the gerund can be used ; but स तं हत्वाहंमागच्छम् is wrong. In such cases the gerund cannot be used ; the Locative absolute construction will have to be used to express the same sense ; as, तस्मिस्तेन हतेऽहमागच्छम्. So सर्वे पशुभिमिलित्वा सिंहो विजप्तः ( H. 2 ) ‘the lion was entreated by all the beasts, having assembled together’ ; स एनं दोषं प्रख्याप्य नगरान्निर्वास्यताम् ( Mu. 1 ) ‘let him be expelled from the city (by thee) having proclaimed this crime.’

**§ 160.** The Sanskrit gerunds are very useful to economize the use of conjunctions and verbal forms in describing or narrating events. In translating constructions introduced by ‘*after having*,’ ‘*when*’ or ‘*after*,’ ‘*when*,’ ‘*after*’ &c., need not be translated, the gerund of the verb being alone used ; as, रावणं हत्वा ‘after having killed Rāvana’ ; ‘when he went there, he did not find anything’ स तत्र गत्वा न किमपि लेभे.

An English sentence containing several clauses introduced by ‘*having*’ would look awkward ; but in Sanskrit several gerunds can be strung together to express those ideas which would be expressed in English by a verbal tense and the copulative conjunction ; as, मां रुधिरेणालिप्य

वृक्षस्याधः प्रक्षिप्य गम्यतां पर्वतमृष्यमूकं प्रति (P. III.) ‘having besmeared me with blood, and thrown me under the tree, go to the mountain Rishyamüka,’ i.e., *besmear me &c.*; and *go &c.* अथ स ब्राह्मणस्तं पशुं राक्षसं मत्वा भयादभूमौ प्रक्षिप्य दैवं निर्भत्स्य गृहमुद्दिश्य प्रस्थितः (H. 4) ‘then, the Brähmana thinking the beast to be a demon, threw it on the ground with fear, and censuring Fate, set off for his home.’ When there are copulative assertions in English, the gerunds may be conveniently used in translating them into Sanskrit.

*Obs.* The natural sequence of events must be observed in the use of these gerunds; as, पक्त्वा भुक्त्वा स्वपिति ‘having cooked and taken his food he sleeps’; but not भुक्त्वा पक्त्वा स्वपिति.

§ 161. Some Sanskrit gerunds may often have the sense of prepositions and prepositional phrases; as, मक्त्वा ‘except,’ आदाय ‘with,’ उद्दिश्य ‘towards,’ अधिकृत्य ‘with reference to.’

## PART II

### Namul or Gerund in अम्

§ 162. There is another kind of gerund in Sänskrit formed by the addition of अम् immediately to the root or derivative base, and making the same changes as before the इ of the passive Aorist (see Dr. Kielhorn's Grammar § 526); as क्षेपं ‘having thrown’ from क्षिप्; वादं ‘having spoken’; भोजं ‘having dined.’

§ 163. When this gerund is repeated, it denotes a repetition or recurrence of the action or state expressed by the root; as, स्मारं स्मारं नमति शिवं (S. K.) ‘having often and often called to mind he bows down to Siva’; कलिङ्गनाथो मयि वद्वैरेति श्रावं श्रावं चंडवर्मीयुद्धायोद्यतो बभूव (Dk. II. 3) ‘having repeatedly heard that the lord of the Kalingas was hostilely inclined towards himself, Chāndravarman

became ready to fight'; so also पायं पायं, दशं दशं 'having repeatedly drunk or seen.'

§ 164. \* With the words अग्रे, प्रथमं and पूर्वं this gerund or the ordinary one in त्वा is used; as, अग्रे प्रथमं पूर्वं-वा भोजं भुक्त्वा वा व्रजति 'having first eaten he goes.'

(a) \*\*With the words अन्यथा, एवं, कथं, and इत्थं this gerund of कृ 'to do' is used, provided the whole word thus formed retains the same meaning as the words themselves; as, एवंकारं भुक्ते (S. K.) 'he eats *thus*'; कथंकारं भुक्ते 'in what manner does he eat'; but शिरोऽन्यथा कृत्वा भुक्ते.

(b) †With the words यथा, तथा, when an angry reply is given; as, तथाकारं भोक्ष्ये किं तवानेन (S. K.) 'I will eat *that way*; what have you to do with it'?

§ 165. ‡With the words implying 'sweet' or 'seasoned' this gerund of कृ is used; as, स्वादुकारं-लवणंकारं-भुक्ते 'he eats, having made his food sweet or seasoned.'

§ 166. § In the case of the roots दृश् and विद् 'to know' this gerund is joined with their *object* to denote the *whole* or *collection* of that object; as, कन्यादर्शं वरयति (S. K.) 'he chooses as many girls as he sees'; i.e., *all* the girls seen; ब्राह्मणवेदं भोजयति 'he feeds as many Brāhmaṇas as he knows,' i.e., *all*.

(a) ¶विद् 'to get' and जीव् 'to live' are combined with यावत् in the same sense; as, यावद्वेदं भुक्ते 'he eats *as much as he gets*'; यावज्जीवमधीते 'he studies *as long as he lives*', i.e., throughout his life.

\* विभावाग्रेप्रथमपूर्वेषु । (III. 4. 24)

\*\* अन्यथैवंकथमित्यसु सिद्धाप्रयोगश्चेत् । (III. 4. 27)

† यथातथयोरसूयाप्रतिवचने । (III. 4. 28)

स्वादुभिणमुल् । (III. 4. 26)

कर्मणि दृशिविदोः साकल्ये । (III. 4. 29)

¶ यावति विदजीवोः । (III. 4. 30)

(b) § With the words चर्मन् and उदर this gerund of पूर् is used with the *object*; as, उदरपूरं भुंकते 'eats so as to fill his belly'; so चर्मपूरं स्तृणाति 'spreads so as to cover the skin.'

§ 167. || With the words शुष्क, चूर्ण and रूक्ष this gerund of पिष् is used like the cognate accusative in English, i.e., the gerund of the root and the root itself are used to signify the sense denoted by the root; as, चूर्णपेषं पिनष्टि 'he grinds something till it is reduced to powder,' i.e., he grinds it *to powder*; so शुष्क-रूक्ष-पेषं पिनष्टि.

(a) \*With the words समूल, अकृत, जीव, the roots हन्, कृ, and ग्रह are respectively used in a cognate sense; as, समूलघातं हंति 'he destroys so as to tear up by the roots,' i.e., he totally extirpates; अकृतकारं करोति 'he does a thing which was not done before'; तं जीवग्राहं गृह्णाति 'captures him so as to preserve his life,' i.e., *captures him alive*.

(b) In the same way this gerund of हन् and पिष् is used with a noun to denote that it is the *instrument* of the action; as, पादघातं हंति = पादेन हंति 'he strikes *with* the foot'; उदपेषं पिनष्टि = उदकेन पिनष्टि 'he grinds *with* water'; similarly, तं हस्तग्राहं गृह्णाति 'he takes him by the hand'; so पाणिग्राहं; करग्राहं &c.; हस्तवर्तं वर्तयति = हस्तेन &c. Other examples are:—जीवनाशं नश्यति 'perishes so that his life perishes, i.e., dies away'; ऊर्ध्वशोषं शुष्पति वृक्षः 'the tree is dried up while it is still standing'; so ऊर्ध्वपूरं पूर्यते.

§ 168. † Sometimes this gerund is used to denote similitude or likeliness, such as would be ordinarily expressed by इव; as, अजनाशं नष्टः 'he perished like a goat'; पार्थसंचारं चरति 'he walks like Pā尔tha'; घृतनिधायं निहितं जलं 'water was kept as ghee (would be kept).'

§ चर्मोदरयोः पूरेः । (III. 4. 31)

|| शुष्कचूर्णरूक्षेषु पिषः (III. 4. 35)

\* समूलाकृतजीवेषु हन्तुञ्चग्रहः । (III. 4. 36)

† उपमाने कर्मणि च । (III. 4. 45)

§ 169. † Roots having the sense of हिस् 'to strike', such as हन्, तड् &c. are used in this gerundive form with nouns, when the object of this gerund is the same as the object of the main verb, and when the noun with which it is compounded would have stood in the instrumental case if the ordinary gerund had been used; as, दंडोपधातं गा: कालयति 'he collects together the cows, beating (them) with a club.'

(a) Similarly, वज्रोपरोधं गा: स्थापयति 'he stations the cows so that they are all in the fold'; पाश्वोपषीडं शेते = पाश्वम्भ्यामुपषीडयन् &c.

(b) ग्रह् is joined with हस्त, केश, and words having the same sense, when immediate contiguity is intended; as, केशग्राहं युध्यते 'having closely caught (each other) by the hair, they fight' (= केशेषु गृहीत्वा). Also हस्तग्राहं = हस्तेन गृहीत्वा, यष्टिग्राहं 'taking a stick,' (यष्टि गृहीत्वा) so लोष्टग्राहं.

§ 170. \* With words signifying 'limbs of one's own body' this gerund is used, when the limb is not kept steady; as, भूविक्षेपं कथयति (वृत्तान्तं) 'he narrates (the account) throwing his eyebrows (glances) about in all directions.'

(a) † In the same way when a part of the body is completely hurt or afflicted in the action, this gerund is used with that part in the sense of the accusative; as, उरःप्रतिपेषं युध्यन्ते 'they fight so as to afflict their whole bosom' (कृत्स्नमुरः पीडयन्तः); स्तनसंबाधमुरो जघान च (Ku. IV. 26) 'and she struck her bosom so as to hurt her breasts.'

§ 171. † The roots दिश् with आ and ग्रह् are joined the their gerundive form with नामन् in the sense of in

‡ हिसार्थानां च समानकर्मकाणाम् । (III. 4. 48)

\* स्वांगोऽरुवे । (III. 4. 54)

† परिक्लिश्यमाने च । (III. 4. 55)

‡ नाम्न्यादिशिग्रहोः । (III. 4. 58)

accusative ; as, नामादेशमाच्छ्वे 'he mentions ( it ) telling his name' ; नामग्राहं मामाह्वयति 'he calls me by taking my name' ( i.e., by my name ).

*Obs.* This gerund is used with nouns to form compound words ; as, ब्राह्मणवेदं, not ब्राह्मणात् वेदं; जीवग्राहं not जीवं ग्राहं &c.

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स दुष्टाशयो बकः क्रमेण तान्पृष्ठमारोप्य जलाशयस्य नातिदूरे  
शिलां समासाद्य तस्यामाक्षिप्य स्वेच्छया भक्षयित्वा भूयोपि जलाशयं  
समासाद्य जलचराणां मिथ्यावार्तासंदेशकैर्मनांसि रंजयन्नाहारवृत्तिमकरोत् ।  
( P. I. 7 )

ततो भ्रातृशरीरमग्निसात्कृत्वा पुनर्नवीकृतवैधव्यदुःखया मया त्वदीयं  
देशमवतीर्थमे काषाये गृहीते । ( M. 5 )

प्रवृत्ते प्रदोषसमये चंद्रार्पीडश्चरणाभ्यामेव राजकुलं गत्वा पितुः  
समीपे मुहूर्ते स्थित्वा दृष्ट्वा च विलासवतीभागत्य स्वभवनं शयन-  
तलमधिशिश्ये ( K. 98 )

ते हिमालयमामन्त्र्य पुनः प्राप्य च शूलिनम् ।

सिद्धं चास्मै निवेद्यार्थं तद्विसृष्टैः खमुदयुः ( Ku. VI. 94 )

अहं येनेष्टिपशुमारं मारितः सोऽनेन स्वागतेनाभिनन्दयते । ( S. 6 )

सा कुबेरभवनान्निवर्तमाना समापत्तिदृष्टेन केशिना दानवेन चित्र-  
लेखाद्वितीया वंदिग्राहं गृहीता ( V. 1 )

मगधराजः प्रक्षीणसकलसैन्यमंडलं मालवराजं जीवग्राहमभिगृहय  
दयालुतया पुनरपि स्वराज्ये प्रतिष्ठापयामास । ( Dk. I. 1 )

मत्तकालो नाम लाटेश्वरो वीरकेतोस्तनयां वामलोचनां नाम तस्त्री-  
रत्नमसामान्यलावण्यं श्रावं श्रावमवधूतदुहितप्रार्थनस्य तस्य पाटलीं नाम्ना-  
नगरीमरौसीत् । ( Dk. I. 3. )

अनंतरं सूत्रधारो दारुहर्मा वैरोधकपुरःसरैः पदातिलोकैर्लोष्टधातं  
हृतः । (Mu. 2)

सम्प्राप्य राक्षससभां चक्रन्द क्रोधविहृवला ।

नामग्राहमरोदीत्सा भ्रातरौ रावणांतिके ॥, (Bk. V. 5.)

### ADDITIONAL SENTENCES FOR EXERCISE

लतानुपातं कुसुमान्यगृहात्स नद्यवस्कंदभुपास्पृशच्च ।

कुत्पूहलाच्चारुशिलोपेशं काकुत्स्थ ईषत्स्मयमान आस्त ॥ (Bk. II. 11)

स्नेहात्सभाजयितुमेत्य दिनान्यमूर्ति

नीत्वोत्सवेन जनकोऽद्य गतो विदेहान् ।

देव्यास्ततो विमनसः परिसांत्वनाय

धर्मसिनाद्विशति वासगृहं नरेंद्रः ॥ (U. 1)

विश्वासप्रतिपन्नानां वंचने का विदग्धता ।

अंकमारुहच सुप्तं हि हत्वा किञ्चाम पौरुषम् ॥ (H. 4)

तार्मद्गुसुंदरमुखों सुचिरं विभाव्य

चेतः कथं कथमपि व्यपवर्तते मे ।

लज्जां विजित्य विनयं विनिवार्य धैर्य-

मुन्मथ्य मंथरविवेकमकांड एव ॥ (MaI. 1)

श्रुत्वा वार्ता जलदकथितां तां धनेशोऽपि सद्यः

शापस्थांतं सदयहृदयः संविधायास्तकोपः ।

संयोज्यैतौ विगलितशुचौ दंपती हृष्टचित्तौ

भोगानिष्टानविरतसुखं प्राप्यामास शश्वत् ॥ (Me. 119)

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ (Bg. I. 31)

राजवाहनो रसालतरु कोकिलादीनां पक्षिणामालापाञ्छावं श्रावं विक-  
सितानि सरांसि दर्शनं दर्शनं मन्दलीलया ललनासमीपमवाप । (Dk. I. 5)

तेनैव दीपर्दर्शितेन बिलपथेन गत्वा स्थितेऽर्धरात्रे वासगृहं प्रविष्टो विश्रद्ध-  
श्रसुप्तं सिंहघोरं जीवग्राहमग्रहीषम् । (Dk. II. 4)

तं विप्रदर्शं कृतधातयला यांतं वने रात्रिचरी डुडौके ।

जिधांसुवेदं धृतभासुरास्त्रस्तां ताढकाख्यां निजघान रामः ॥

(Bk. II. 23)

विद्यत्प्रणाशं स वरं प्रणष्टो यद्वोर्ध्वशोषं तृणवद्विशुष्कः ।

अर्थे दुरापे किमुत प्रवासे न शासनेऽवास्थित यो गुरुणाम् ॥

(Bk. III. 14)

यो नष्टानपि जीवनाशमधुना शुश्रूषते स्वामिन-

स्तेषां वैरिभिरक्षतः कथमसौ संधास्यते राक्षसः ।

इत्यं वस्तुविवेकमूढमतिना म्लेच्छेन नालोचितं

द्वैतोपहतस्य बुद्धिरथ वा पूर्वं विषयस्यति ॥ (Mu. 6)

*N. B.—Use participles for the words italicised.*

*Seeing* the fowler *coming* towards them, all the animals *becoming* frightened, ran away in different directions.

When did you come back, *acquainting* the lord of the Vangas with this news?

*Becoming* of one accord and *forming* a strong resolution not to desist from the work undertaken, begin your business.

A jackal, *roaming* at will near the precincts of a town, accidentally fell into an indigo vat, and *being* unable to get up, remained there, *feigning* himself to be dead.

The Brâhmaṇa, *hearing* the words of the rogue, placed the goat on the ground, looked at it again and again, placed it once more on his shoulder, and took his way home, *thinking* over the rogue's words.

Then he was respectfully dismissed by the minister; *having called* him to court, *honoured* him with suitable presents, and *communicated* to him the message of the king.

*N. B.—Use Namul forms for the words italicised.*

He chose *as many girls as he saw* (दृश्) suitable to himself.

He *reduced* (पिष्) the medicine *to powder*, and placing it on fire and boiling it, drank it up.

He was *pelted to death* (हन्) by the followers of the king for having killed their master.

I fell upon my enemy all at once, and routing all his followers, *caught* (ग्रह्) him *alive*.

The king of Pataliputra captured the town of Vasudurga, and *took* its inhabitants *prisoners*.

Who calls me *by my name* ?

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## LESSON XVI

### The Infinitive Mood

§ 172. When one action is represented as being done for another action, the latter is, in Sanskrit, expressed by the Infinitive, which is formed by the addition of the termination तुम् to the root in the same way as the third person singular of the Periphrastic Future. It has the sense of ‘*in order to*,’ ‘*for the purpose of*,’ ‘*for*,’ and thus corresponds to that form of the English Infinitive which is called ‘infinitive of purpose’ or ‘gerund.’ The Sanskrit Infinitive has thus a dative sense, and may, if necessary, be replaced by the dative case of the verbal noun derived from the root; as, पारसीकांस्ततो जेतुं प्रतस्थे (R. IV. 60) ‘he then set out *to conquer* the Persians’, i.e., for the purpose of conquering &c. Here जेतुं = जयाय, and the sentence may stand thus : पारसीकानां जयाय प्रतस्थे; so स्वेदसलिलस्नातापि पुनः स्नातुमवातरम् (K. 147) where स्नातुं = स्नानाय.

*Obs.* (a) Like the English infinitive, the Sanskrit Infinitive is a remnant of an old inflexion. In Vedic times the verbal noun formed from a root by the termination तु (गंतु, यातु) was regularly declined. We find such forms as गंतुं गंतवे, गंतोः, as if गंतु, was a regular noun. In course

of time the use of the forms गंतोः गंतवे, became less and less frequent, and the form that was chiefly used was the accusative inflexion. It was subsequently considered to have a dative sense, and hence the present Infinitive form in Sanskrit has always the sense of the dative.

(b) The Sanskrit Infinitive corresponds in Latin to the Supine in *um* (*datum* = दातुं) which is properly the accusative of a verbal substantive, just as in Sanskrit; ‘Themistocles Argos habitatum (स्थातुं) concessit’ ‘Themistocles retired *to live* at Argos.’ The same sense is expressed, as in Sanskrit, by the dative of the gerundive participle; ‘Decemviri *legibus scribundis*’ (विधिनिर्माणाय) ‘Decemvirs *for framing* laws.’

§ 173. It follows from the definition that the Infinitive in Sanskrit cannot stand as the *subject* or *object* of a verb. It has no connection with any words in the sentence, except that it may, where possible, govern a noun in the same case as the root from which it is derived. Where the Infinitive occurs in English as the *subject* or *object* of a verb an abstract noun from the root must be used in Sanskrit; as, ‘*to get up* early in the morning is wholesome’ प्रातरेव उत्थानं (not उत्थातुं) आरोग्यावहं; ‘I learn *to sing*’ अहं गानमधीये.

(a) The Infinitive after verbs of ‘*seeing*’, ‘*hearing*’ is, as in Latin, translated by the present participle; as, ‘I heard him *speak*’ भाषमाणं तमश्रीषं; so अधीयानं ददर्श तं ‘he saw him *study*’.

§ 174. The strict sense of the Sanskrit Infinitive is *motive* or *purpose* of an action; but there are some cases, as in English, where the Infinitive is used with *nouns* and also *adjectives*; as, ‘fit *to do*’, ‘able *to go*’, ‘time *to read*.’ Such cases are, however, limited by Sanskrit idiom. Some of the principal cases of this nature are given below.

§ 175. \*The Infinitive is used with verbs and sub-

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\*समानकर्तृकेषु तुमून्। (III. 3. 158)

stantives meaning ‘*to wish*’ or ‘*desire*’, provided the agents of the infinitive and the verb are the same; as, पिनाकपाणि पतिमाप्नुमिच्छति (Ku. V. 53) ‘desires to obtain for her husband the Pinākahanded god (S’iva)’; so अत्तुं वांछति शांभवो गणपतेराखुं क्षुधार्तः फणी (P. I. 3); but not त्वां गन्तुमह-मिच्छामि ‘I wish thee *to go*’, where the agents of गम् and इष् are not the same.

§ 176. † It is used with verbs meaning *to be able*, *to make bold*, *to know*, *to be wearied*, *to strive*, *to begin*, *to get*, *to set about*, *to bear*, *to be pleased* or *to condescend*, and *to be*; as, न शक्नोमि हृदयमवस्थापयितुं (U. 4) ‘I am not able to compose my heart’; वक्तुं पिथः प्राक्रमतैवमेनं (Ku. III. 2) ‘thus proceeded to speak to him privately’; जानासि देवीं विनोदयितुं (U. 1) ‘you know (how) to entertain my queen’; अस्ति-भवति-विद्यते-वा भोक्तुमन्नं (S. K.) ‘there is food to eat’; न विषहे विपत्तिमवलोकयितुं (Ve. 3) ‘I cannot bear to see the distress.’

† शक्धृष्टज्ञाग्लावटरभलभक्रमसहार्हस्त्यर्थेषु तुमन् (III. 4. 65)

This Sūtra presents a knotty point. Bhattoji Dīkshita says अर्थग्रहणमस्तिनैव सम्बद्धयते अन्तरत्वात्, i.e., the Sūtra gives roots from शक् to अर्ह् and roots having the same sense as अस् ‘to be.’ But this is hardly consistent with the almost overwhelming evidence of usage. According to Dīkshita’s interpretation, पारय् ‘to be able’ cannot be used with the infinitive; but न पारयामि निवेदयितुं (S. 4) पारयिष्यस्यत्रभवत्या अपराद्वुं (M. 3) are instances from a standard author; similarly विद् ‘to know’ cannot be used with the infinitive; but न च वेद सम्यग्द्रष्टुं न सा (R. VI. 30) is as good an instance. We must, therefore, suppose that the Sūtra indicates the existence of an interpretation connecting अर्थग्रहण with all the preceding roots; otherwise we shall have to condemn as wrong all such constructions as those given above. Taking this view I have interpreted the Sūtra, connecting अर्थग्रहण with all roots.

§ 177. \* It is used with words meaning *sufficient*, *strong*, *able*, and substantives meaning *ability*, *power*, or *skill*; as, लिखितमपि ललाटे प्रोज्ज्ञतुं कः समर्थः (H. 1) ‘who is able to avoid that which is written on his forehead’? लोकानलं दग्धुं हि तत्पः (Ku. II. 56) ‘his penance is able (sufficient) to burn the worlds’; अस्ति मे विभवः सर्वं परिज्ञातुं (V. 2) ‘I have power to know everything’; कोऽन्यो हुतवहा दग्धुं प्रभविष्यति (S'. 4) ‘who else than fire has power to burn’? भोक्तुं प्रवीणः कुशलः पटुर्वा (S. K.) ‘skilful in eating’ (knowing how to eat).

§ 178. † It is used with words meaning ‘time’ with reference to the work of the time; as, अवसरोऽयमात्मानं प्रकाशयितुं (S'. 1) ‘this is indeed the time to show myself’; समयः खलु स्नानभोजने सेवितुं (V. 2) ‘it is time to bathe and take food.’

*Note.*—As in Latin, some verbs in Sanskrit are of the nature of *deponents*, i.e., passive in form, but active in sense; as, शक्, युज्, अर्ह्, and their derivatives; as, न शक्यास्ते दोषाः समाधातुं (H. 3) ‘those faults cannot be corrected or remedied’; न युक्तं अशोको वामपादेन ताडयितुं (M. 3) ‘the As'oka does not deserve to be kicked with the left foot.’

§ 179. The Sanskrit Infinitive has no *passive* form, the same form being used to denote both *active* and *passive* senses. In turning a sentence involving an Infinitive into the passive voice, the words governed by the Infinitive remain unaffected; as, स मित्राय द्रोग्धुमिच्छति; तेन मित्राय द्रोग्धु-मिष्यते; रामो ग्रामं गंतुमारेभे; रामेण ग्रामं गंतुमारेभे. Where the object of the Infinitive and the verb is the same, it is, in the passive voice, put in the nominative case, leaving it to be *understood* with the Infinitive; as, स ग्रंथं पठितु-मिच्छति; तेन ग्रंथः पठितुमिष्यते, the object of पठितुं being तं.

\* पर्याप्तिवचनेष्वलमर्थेषु । (III. 4. 66)

† कालसमयवेलासु तुमुन् । (III. 3. 167)

if necessary. In this case it will not do to say प्रंश् पठितुमिष्यते, for this would be an *impersonal* construction. though इष् is not an intransitive verb.

In the case of roots like those referred to in the Note to § 178, both constructions will be faultless; पवनमार्लिगितुं शक्यते or पवनः आर्लिगितुं शक्यते, though the latter looks more elegant and classical.

§ 180. The use of the root अहूं ‘to deserve’ deserves to be marked. It is frequently combined with the Infinitive in the sense of ‘*prayer*’ or ‘*respectful entreaty*’, or in those sentences where ‘*be pleased*’ or ‘*I pray*’ or ‘*beg*’ occurs in English, and in this sense it is generally used with the 2nd and 3rd persons; as, न मां परं संप्रतिपत्तुमहंसि (Ku. V. 39) ‘(I) pray, do not consider me to be a stranger’; अवहितस्तावच्छ्रोतुमर्हति कुमारः (Mu. 4) ‘be pleased, O Prince, to hear it attentively’ (I beg that you will hear &c.); प्रिये जानकि न मामेवंविधं परित्यक्तुमर्हसि (U. 3) ‘dear Jānakî, be pleased not to forsake me who am in this plight.’

§ 181. The infinitive with the final म् omitted is used with the words काम and मनः in the sense of ‘*wishing*’ or ‘*desiring*’ or ‘*having a mind*’, to do that indicated by the root; as, पुनरपि वक्तुकाम इवार्यो लक्ष्यते (S. 1) ‘your honour appears desirous of speaking again.’

मध्यस्था भवती नौ गुणदोषतः परिच्छेत्तुमर्हति । (M. 1)  
न युक्तं ते तथा पुराश्रमपदे स्वभावोत्तानहृदयमिमं जनं समयपूर्वं प्रतार्येदृशैरक्षरैः प्रत्याचष्टुम् । (S. 5)

नार्हति तातो गजपुंगवधारितायां धुरि दम्यं नियोजयितुम् । (V. 5)  
न शक्यं दैवमन्यथा कर्तुमभियुक्तेनापि । यावत्तु मानुष्यके शक्यमुपपादयितुं तावत्सर्वमुपपादताम् । (K. 62)

का गणना सचेतनेषु । अपगतचेतनान्यपि संघटयितुमलमयं मदनः । (K. 157)

अचिराधिष्ठितराज्यः शत्रुः प्रकृतिष्वरूपमूलत्वात् ।  
 नवसंरोहणशिथिलस्तरिव सुकरः समुद्भृतुम् ॥ (M. 1)  
 घातयितुमेव नीचः परकार्यं वेत्ति न प्रसाधयितुम् ।  
 पातयितुमेव शक्तिनाखोरुद्भृतुमन्नपिटम् ॥ (P. I. 15)  
 शब्दादीन्विषयान् भोक्तुं चरितुं दुश्चरं तपः ।  
 पर्याप्तोऽसि प्रजाः पातुमौदासीन्येन वर्तितुम् ॥ (R. X. 25)  
 वृत्तं रामस्य वाल्मीकेः कृतिस्तौ किन्नरस्वनौ ।  
 किं तद्येन मनो हृत्वमलं स्यातां न शृण्वताम् । (R. XV. 64)  
 व्यपदेशमाविलयितुं किमीहसे जनमिमं च पातयितुम् । (S'. 5)  
 व्यालं बालमृणालतंतुभिरसौ रोद्धुं समुज्जंभते  
 छेतुं वज्रमणीञ् शिरीषकुसुमप्रांतेन सन्नहयते  
 माधुर्यं मधुबिंदुना रचियितुंक्षारांबुधेरीहते  
 नेतुं वाञ्छति यः खलान् पथि सतां सूक्तैः सुधास्यंदिभिः ॥  
 (Bh. II. 6)

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### ADDITIONAL SENTENCES FOR EXERCISE

अलमनया कथया । संह्रियतामियम् । अहमप्यसमर्थः श्रोतुम् । अतिक्रांता-  
 न्यपि संकीर्त्यमानान्यनुभवसमां वेदनामुपजनर्थंति सुहृज्जनस्य दुःखानि ।  
 तन्नार्हसि कथं कथमपि विधृतानिमानसुलभानसून् पुनः पुनः स्मरणशोका-  
 नलेघनतामुपनेत्रुम् । (K. 169)

अमात्य कुमारो विज्ञापयति । यद्यपि स्वामिगुणा न शक्यते विस्मतुं तथापि  
 मद्विज्ञापनां मानयितुमर्हत्यार्यः । (Mu. 2)

न खलु न खल्वमंगलानि चितयितुमर्हन्ति भवतं तौरवाणाम् । संधेयास्ते  
 अग्रतरो युष्माकम् । (Ve. 1)

शमयति गजानन्यान्गांधद्विपः कलभोऽपि सन्  
 भवति सुतरां वेगोदग्रं भुजंगशिशोर्विषम् ।

भुवमधिपतिर्वालावस्थोऽप्यलं परिरक्षितुं

न खलु वयसा जात्यैवायं स्वकार्यसहो भरः ॥ (V. 5)

अतोऽन्रि किञ्चिद्भवतीं वहुक्षमां द्विजातिभावादुपपन्नचापलः ।

अयं जनः प्रष्टुमनास्तपोधने न चेद्रहस्यं प्रतिवक्तुमर्हसि ॥ (Ku. V. 40)

तमर्थमिव भारत्या सुतया योक्तुमर्हसि ।

अशोच्या हि पितुः कन्या सद्भर्तृप्रतिपादिता ॥ (Ku. VI. 79)

न पृथग्गजनवच्छुचो वशं वशिनामुत्तम गन्तुमर्हसि ।

द्रुमसानुमतां किमतरं यदि वायौ द्वितयेऽपि ते चलाः ॥ (R. VIII. 90)

अथ सुतपराक्रमानभिज्ञे,—

धर्मात्मज प्रति यमौ च कथेव नास्ति

मध्ये वृक्षोदरकिरीटभूतोर्बलेन ।

एकोपि विस्फुरितमंडलचापचकं

कः सिधुराजमभिषेणयितुं समर्थः (Ve. 2)

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He strove as far as possible to effect the good of his-countrymen.

Why do you wish to appropriate to yourselves the property of your brother ?

I told him to do the work, which he did most reluctantly..

To take revenge appears at first pleasant to a man, but in the end it results in ruin to himself.

I do not bear to see even poor men disrespectfully treated.

Be pleased, O Krishna, to clear (छिद्) this doubt.

It is now time for you to begin to study your lessons.

Even an insignificant enemy does not deserve (अहं, to) be slighted.

I desired them to go to Bombay, but they did not like to do accordingly.

How is it possible (शक्य) to go to another country, leaving you here alone ?

Not to mention the poor, even rich persons find it difficult to live honourably in times of famine.

This villain deserves (युज्) to be punished for his crimes.

Let all the prisoners be ordered to be released on this auspicious day.

To expose one's self to danger is sometimes preferable to remaining idle in the house, being deterred by calamities.

In Alakà the splendid palaces will be able (अलं) to equal (तुल्) you in those various particulars.

He was greatly desirous of doing good to others, but has not been able to accomplish his object to any extent.

I beg your honour to grant this request ; it will ever be my duty to remember it with gratitude.

## LESSON XVII

### Tenses and Moods

§ 182. In Sanskrit there are altogether ten Tenses and Moods : Present, Imperfect, Perfect, Aorist, Periphrastic Future, Simple Future, Imperative, Potential, Conditional and Benedictive. The ten *lakàras* given by Pànini are—लद्, लङ्, लिद्, लुङ्, लुद्, लूद्, लोट्, लिङ्, लृङ् and लेट्.\* Of these the last लेट् is found only in the Veda, and has the sense of the subjunctive, and it is generally termed the 'Vedic subjunctive.' The remaining nine respectively

\* This terminology of Pànini is artificial, and is not based on any particular principle. Other grammarians have adopted a somewhat rational nomenclature. The names of the several tenses and moods, according to them, are in the above order as follows :—भवती (वर्तमाना), हचस्तनी, परोक्षा, अद्यतनी, श्वस्तनी, भविष्यति, पञ्चमी, सप्तमी (these two alone being quite artificial), क्रियातिपत्तिः and आशीः. The feminine is used, because, the word वृत्तिः is understood after each.

correspond to the tenses and moods given above, the Benedictive being in Sanskrit included in लिङ्ग and distinguished from the Potential (विधिलिङ्ग) as आशीलिङ्ग.

**§ 183.** Every verb in Sanskrit, whether in a primitive, causal, desiderative, or frequentative form, may be conjugated in the ten tenses and moods, though the last two derivative forms of verbs are very rarely used except in the Present tense. The senses conveyed by them are usually expressed by other forms or combinations of words ; as, जिगमिषति = गंतुमिच्छति ; अटाटयते = भृषं अटति.

**§ 184.** Some of the tenses and moods in Sanskrit exactly correspond to the tenses and moods in other languages, and some are peculiar to Sanskrit. In this and the next three Lessons are given their uses and meanings. The Present tense and the Imperative and Benedictive moods are considered in this Lesson.

### Present Tense

**§ 185.** The Present tense is used to denote an action taking place, or a fact existing, at the *present* time ; as जगतः पितरौ वंदे (R. I. 1) ‘I salute the parents of the Universe.’

*Obs.* Strictly speaking, the Present tense in Sanskrit corresponds to the present progressive, imperfect or incomplete form, which expresses the *continuance of an action which is begun*. Patañjali says ‘प्रवृत्तस्याविरामे शासितव्या भवती’ which indicates that the action denoted by a verb in the Present tense is yet continuing and has not stopped ; as, वहति जलमियं पिनष्टि गंधानियं (Mu. 1) ‘this lady *brings* (*is bringing*) water ; this (*another*) *grinds* (*is grinding*) odorous substances’ एतास्तपस्वकन्यका इत एवाभिवर्तते (S. 1) ‘these ascetic-girls *come* (*are coming*) in this very direction.’ There is no distinct form in Sanskrit to express this *continuous* action ; hence its usual signification.

It must, however, be remembered that it is only by a special adverb or by the context, that the Present tense can be confined to mean *a present act solely*; as देवदत्तो गच्छति (*i.e.*, अधुना); or संप्रत्यधीयावहे. The principal use of the Present indefinite is, as observed by Bain (*Grammar Page 185*) ‘to express *what is true at all times.*’ It expresses present time only as representing *all* time. The permanent arrangements and laws of nature, the peculiarities and propensities of living beings, and whatever is constant, regular, and uniform, have to be represented by the present indefinite’; as सत्संगतिः कथय किं न करोति पुंसां (Bh. II. 23) ‘say what the company of the good does not do to men’; अस्त्युत्तरस्यां दिशि हिमालयोः नाम नगाधिराजः (Ku. I. 1) ‘there is (stands) in the northern direction the lord of mountains called the Himalayas’; so नास्ति जीवितादन्यदभिमत्तरमिह सर्वजंतूनां (K. 35); ऋषीणां पुनराद्यानां वाचमर्थेनुधावति (U. 1.); न खलु बहिरुपाधीन् प्रीतयः सश्रयंते (Māl. 1) &c.

§ 186. Besides these general senses, the Present tense in Sanskrit has, like the English present, the following senses :

(a) It has sometimes the meaning of *immediate future*; as, अयमहमागच्छामि (S. 3) ‘here I come (shall come)’; कदागमिष्यसि—एष गच्छामि (S. K.); नन्वयं न भवसि (Māl. 5).

(b) When an action has just taken place, the Present may be used to denote the *recent past action*; as, कदा त्वं नगरादागतोऽसि?—अयमागच्छामि (S. K.) ‘when did you come from the village? here I come (I have just come).’

(c) In fables and in recounting past events it is used as if the narrator saw them passing before his eyes; as, हस्ती न्रूते कस्त्वं (H. 2) ‘the elephant asks (asked) who art thou?’

(d) With words meaning *till*, *as far as*, *before*, *when*, &c., it has the sense of the Future perfect; as, तद्यावन्न परापतति तावदसर्पतानेन तरुगहनेन (U. 4) ‘therefore, before he returns (or till he shall have not returned) walk away through this thicket of trees.’

(e) Sometimes the Present denotes a *habitual action* such as is represented in English by the past habitual ‘*used to*’ or ‘*would*’; as, पातुं न प्रथमं व्यवस्थति जलं (S. 4) ‘did not think of drinking water first’ (was not in the *habit* of drinking, &c); so हिरण्यको भोजनं कृत्वा विले स्वपिति (H. 1).

§ 187. The Present is sometimes used for the Future in conditional sentences, or such as imply condition; as, योन्न इदाति (दाता दास्यति वा) स स्वर्गं याति (याता यास्यति वा) (S. K.) ‘he who *offers* (will offer) food *goes* (will go) to heaven.’

§ 188. When joined with the particle स्म the Present has the sense of the Past; as, कस्मिश्चिद्वने भासुरको नामं सिहः प्रतिवर्संति स्म (P. I. 8) ‘there lived in a forest a lion named Bhàsuraka’; क्रीणति स्म प्राणमूल्यैर्यशांसि (S'i. XVII. 15) ‘bought fame at the cost of their lives.’

§ 189. With interrogatives, the Present often conveys the sense of the Future with reference to a desire; as, किं करोमि क्व गच्छामि (U. 1) ‘what shall I do, where shall I go?’ कं भोजयसि (S. K.); so किं गच्छामि तपोवनं (Mu. 6).

(a) When an answer is given to a question, the Present is used in the sense of the Past with the word ननु; as, कटम-कार्पीः किम्—ननु करोमि भोः (S. K.).

§ 190. \* With the words पुरा and यावत् when used as adverbs, it has the sense of the Future, when *certainty* is indicated; as, आलोके ते निपत्तति पुरा (Me. 88) ‘will surely fall in the range of your sight’; यावदस्य दुरात्मनः समुन्मूलनाय शत्रुघ्नं प्रेषयामि (U. 1) ‘I shall send S'atrughna to exterminate this wretch.’

*Obs.* ‘Certainty’ need not be necessarily meant.

### The Imperative Mood

§ 191. This mood is used in the 2nd person in the sense of *command, entreaty or gentle advice*; as in English; शृणुत रे

\* यावत्पुरानिपातयोर्लङ् । (III. 3. 4.)

पौरा: (Mk. 10) 'Listen, ye citizens'; परित्रायध्वं परित्रायध्वं ! 'help! help!'; हा प्रियसखि क्वासि देहि मे प्रतिवचत्तं (U. 1) 'alas, my beloved, where art thou? Give me response'; तृष्णां छिद्धि भज क्षमां जहि मदं (Bh. II.) 'leave off ambition (greedy desire); have forbearance; give up pride.'

(a) The Imperative in the passive voice is often used as a polite way of expression; as, एतदासनमास्यतां (V. 2) 'here is a seat, please sit down.'

§ 192. The second and third person Imperative is frequently used to express benedictions or blessings; as, प्रत्यक्षाभिप्रपत्नस्तनुभिरवतु वस्ताभिरष्टाभिरोशः (S'. 1) 'may S'iva, endowed with those eight visible forms, protect you!'; पर्जन्यः कालवर्षी भवतु जन्मनोनंदिनो वाऽतु वाताः (Mk. 10) 'may rain pour down in season! may winds blow pleasant to the people's mind'; पुत्रमेवंगुणोपेतं चक्रवर्तिनमाप्नुहि (S'. 1) 'may you get a son possessed of these qualities, who will be a sovereign ruler!'; पुत्रं लभस्वात्मगुणानुरूपं (R.V. 34) 'may you get a son worthy of yourself'; तात मे चिरं जीव (U. 4) &c.

§ 193. The Imperative is used in commands and exhortations extending to the future as well as to the present, and is generally used in laws and in laying down precepts, just as the Potential mood is used in the same sense. See Lesson XVIII.

§ 194. There is a use of the second person Imperative, which deserves notice. When 'frequency' or 'repetition of acts' is indicated the imperative second person (Parasm. and Atm.) is repeated, though the subject of the main verb be different and verb be in any tense; as, याहि याहीति याति (S. K.) 'he goes often and often'; so यात यातेति याय; अधीज्व अधीज्वेति अधीते.

*Obs.* This corresponds to the use of the Imperative mood in Marathi and other languages derived from Sanskrit; as, 'हा गृहस्थ खा खा खातो'; 'बोल बोल बोलतो'; 'पंतोजीनें मुलांना मार मार मारिले.'

(a) The Imperative is similarly used (without being repeated) when several acts are spoken of as being done by one person; as, सकून् पिव धानाः खादेत्यभ्यवहरति (S. K.) 'he takes his meals, eating barley and tasting fried corn.'

Compare Marathi :—'जेंगा खा, दाणे चाव, पाणी पी, अशा रीतीने हा सकाळीं चरत असतो'; 'कुठे झाडेच उपट, कुंडचाच फोड, फुलेच तोड, कांद्याच मोड, असा त्या दुष्टाने वागेचा अगदीं नाश करून सोडिला.'

### The Benedictive Mood

§ 195. The Benedictive mood (भूयात्-भविष्योष्ट) is always used in giving blessings, and in the first person expresses the speaker's wish; as, तत्किमन्यदाशास्महे केवलं वीरप्रसवा भूयाः (U. 1.) 'so what else shall we say as a blessing? May you give birth to a warrior'; विघ्नेयासुर्देवाः परमरमणीयां परिणतिः (Māl. 6) 'may the gods make the end very pleasant'; कृतार्था भूयासं (ibid.) 'may I become successful!'

क्व नु खलु संस्थिते कर्मणि सदस्यैरनुज्ञातः श्रमक्लांतमात्मानं विनोदयामि । (S. 3)

किमधुना करोमि । क्व गच्छामि । कथं मे शांतिर्भविष्यति । अथवा तमेव पिंगलकं गच्छामि कदाचिच्छरणागतं मां रक्षति न प्राणैर्वियोजयति । (P. I. 16)

ततो दिनेषु गच्छत्सु पक्षिशावकानाक्रम्य कोटरमानीय प्रत्यहं खादति स मार्जरः । (H. 1)

तारापीडो देवीमवदत् । अफलमिवांखिलं पश्यामि जीवितं राज्यं च । अप्रतिविधेये धातरि किं करोमि । तनुच्यतां देवि शोकानुबंधः । आधीयतां धैर्यं च धर्मं च धीः । (K. 65)

शुश्रूषस्व गुरुन् कुरु प्रियसखीवृत्तिः सपल्नीजने

भर्तुर्विप्रकृतापि रोषणतया मास्म प्रतीपं गमः ।

भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी  
 यांत्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः॥ (S'. 4)  
 पातुं न प्रथमं व्यवस्थति जलं युष्मात्स्वपीतेषु या  
 नादत्ते प्रियमंडनापि भवतां स्नेहैन या पल्लवम् ।  
 आद्ये वः कुसुमप्रवृत्तिसमये यस्या भवत्युत्सवः  
 सेयं याति शकुंतला पतिगृहं सर्वैरुज्ञायताम् ॥ (S'. 4)

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## ADDITIONAL SENTENCES FOR EXERCISE

अये उदितभूयिष्ठ एष भगवानशेषभुवनद्वीपदीपकस्तपनः । तमुपतिष्ठे ॥  
 (Mal. 1)

अनन्यभाजं पतिमाप्नुहीति सा तथ्यसेवाभिहिता हरेण ।  
 न हीश्वरब्याहृतयः कदाचित्पुण्यंति लोके विपरीतमर्थम् ॥  
 (Ku. III. 63)

पुरीमवस्थां लुनीहि नन्दनं मुषाण रत्नानि हरामरांगनाः ।  
 विगृहय चक्रे नमुचिद्विषा बली य इत्थमस्वास्थ्यमहर्दिवं दिवः ॥  
 (S'i I. 51)

संतः संतु निरंतरं सुकृतिनो विध्वस्तपापोदयो  
 राजानः परिपालयंतु वसुधां धर्मे स्थिताः सर्वदा ।  
 काले संततवर्षिणो जलमुचः संतु स्थिराः पुण्यतो  
 मोदतां घनबद्धवांधवसुहृद्गोष्ठीप्रमोदाः प्रजाः ॥ (Mal. 10)

तृष्णां छिद्धि भज क्षमां जहि मदं पापे रीति मा कृथाः  
 सत्यं ब्रूहच्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् ।  
 मान्यान्मानय विद्विषोऽप्यनुनय प्रच्छादय स्वान्गुणान्  
 कीर्ति पालय दुःखिते कुरु दयामेतत्सतां चेष्टितम् ॥  
 (Bh. II. 77.)

कश्चकांतं सुखमुपगतो दुःखमेकांततो वा  
 नीर्चर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण । (Me. 112)

जाडश्च धियो हरति सिचति वाचि सत्यं  
 मानोन्मृतिं दिशति पापमपाकरोति ।  
 चेतः प्रसादयति दिक्षु तनोति कीर्ति  
 सत्संगतिः कथय कि न करोति पूंसाम् ॥ (Bh. II. 23)

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The serpent having climbed the tree used to eat the young ones of crows.

Arjuna, having strung his bow, says to Karna : 'Are you now ready to fight with me ?'

There is a tortoise being carried by two birds on their shoulders.

Why do you abandon me here ? What shall I do ? To whom shall I go for protection ?

I shall just wait for her (*use यावत्*) sitting under the shade of this tree.

I have just come back from a long travel ; and do you tell me to work so soon ?

May you both get sons resembling you in all good qualities !

Obey your parents ; respect the learned ; never speak one word of censure to others ; and be content with your position.

May cows give (*Ben. of दा*) much milk ! May the Earth be furnished with all sorts of corn by clouds pouring down in season !

Let spies disguised as ascetics be sent all over his dominions to find out the real state of his kingdom.

He desolated the whole country pulling down houses, driving away the people, and burning down their possessions.

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## LESSON XVIII

## The Potential Mood

§ 196. The Potential mood in Sanskrit corresponds to the Subjunctive mood in English and Latin, but it has not all the senses and uses of the English Subjunctive, nor the wide application of the Latin Subjunctive. In English the Subjunctive mood is not used in independent clauses ; in Latin, it is used without any preceding verb to express a *wish* but it is generally used in dependent assertions ; but in Sanskrit the Potential mood is used both in *independent* and *dependent* assertions ; as, नीचैरास्यं गिरिमधिवसेः (Me. 26) कृत्यं घटेत् सुहृदो यदि तत्कृतं स्यात् (Māl. 1). We shall now see in what senses it is used in Sanskrit.

§ 197. The Potential expresses (A) probability, command, wish, prayer, hope, and capability ; (B) it is used in dependent clauses in which the above senses are implied ; and (C) it is used in conditional or hypothetical sentences, in which one statement depends upon another as its reason or condition.

## (A)

§ 198. The senses of 'probability,' 'command' &c. expressed by the Potential are expressed, in English, by 'may,' 'shall,' or 'should,' and often by 'will,' 'would,' 'could,' 'might,' as used in direct assertions ; as, लभेत् सिकतासु तैलमपि यत्ततः पीडयन् (Bh. II. 5) 'one may even get oil from sand, by diligently squeezing it together' ; मौर्ये भूषणविक्रयं नरपतौ को नाम सम्भावयेत् (Mu. 5) 'who, indeed, would think it probable that the Maurya king would sell ornaments ?' ; जेतारं कार्तिकेयस्य विजयेय (Mv. 3) 'may I conquer the conqueror of Kārtikeya ?' ; मनसिजतरुः कुर्यान्मां फलस्य रसज्जं (M. 4) 'may the tree of Love make me taste the flavour of its fruit ?' ; कुर्या हरस्यापि पिनाकपाणेधर्यच्युतिं (Ku. III. 10) 'I could make even the Pinaka-weaponed God lose his

strength of mind'; भो भोजनं लभेय (S. K.) 'I pray that I get food.'

(a) The most general application of the Potential is in giving commands, in laying down precepts or rules for guidance, and in showing obligations of duty, as expressed by *shall* or *should* in English; as, ऊनद्विवर्षं निखनेत् (Y. III. 1) 'one shall bury a child that is less than two years old'; आपदर्थे धनं रक्षेत् (C. 29) 'one should save wealth against (in order to meet) bad time'; सहसा विदधीत न क्रियां (Ki. II. 30) 'one should not do any act rashly.'

*Obs.* Pànnini lays down that the Potential, as well as the Imperative, is used in *directing* (a subordinate &c.), *giving invitation*, *expressing permission* (to do a thing), *in speaking of an honorary office or duty*, *in asking questions*, and *in prayers* (विधिनिमंत्रणामंत्रणाधीष्टसंप्रश्नप्रार्थनेषुलिङ्गः III. 3. 161), and that in the case of *direction*, *permission*, and *proper (particular) time* the Potential, the Imperative and the Potential passive participles may be equally used प्रैषातिसर्ग-प्राप्तकालेषु कृत्याश्च (III. 3. 163); as, इह भुंजीत-भुंक्तां भवान्; इहासीत भवान् or इहास्पतां आसितव्यं भवता 'you may sit here'; नीचेराख्यं गिरिमधिवसेः (Me. 26) 'you may dwell on the mountain' &c.; पुत्रमध्यापयेद्भवान् 'you will teach the son as an honorary duty'; किं भो वेदमधीयीय उत तकं 'Sir, what shall I learn, the Veda or Logic?'; भोजनं लभेय or लभै.. (S. K.)

The use of the Potential is, however, more common in these senses than that of the Imperative or the participle.

§ 199. When *fitness* is implied, the potential passive participle or this mood may be used, and sometimes the noun in त् also; as, त्वं कन्यां वहे:, त्वं कन्याया वोढा, or त्वय कन्या वोढव्या (S. K.) 'thou art fit to marry the girl.'

(a) When 'capability' is implied, the Potential or the potential passive participle may be used; as, भारं त्वं वहे: or भारस्त्वया वोढव्यः (S. K.) 'you can carry the load.'

§ 200. \*With interrogative words such as, कि, कतर, &c; the Potential or Simple Future is used to imply censure as, कः कतरो वा हर्यं निदेत् निदिष्यति वा 'who will censure Hari'?

(a) †When wonder is implied, the Simple Future is used in preference to the Potential, when यदि is not used; as, आश्चर्यमधो नाम कृष्णं द्रष्ट्यति (S. K.) 'it is a wonder that the blind man should see Krishna!'; but आश्चर्यं यदि सोऽधीयीत 'a wonder if he study.'

### (B)

§ 201. The Potential mood is used in dependent sentences implying the senses of *hope*, *prayer*, &c. stated in § 197; as, आशांसेऽधीयीय (S. K.) 'I hope I shall learn'; आशांसा न हि नः प्रेते जीवेम दशमूर्धनि (Bk. XIX. 5) 'we had no hopes that we should live' &c.

(a) With words implying 'wish' the Potential is used in the sense of the infinitive mood when the agents of both the actions are the same; as, भुजीयेति इच्छति (S. K.) = भोक्तुमिच्छति 'wishes that he will eat', or 'wishes to eat.'

§ 202. In dependent sentences, the Potential is often used with relative words to denote 'result or purpose'; as, दोषं तु मे कंचित्कथय येन स प्रतिविधीयेत (U. I.) 'but tell me some fault of mine so that (in order that) it may be rectified.'

§ 203. ‡When a *hope* is expressed except by the word कच्चत्, the Potential is generally used; as, कामो मे भुजीत भवान् 'it is my hope that you will eat'; but कच्चज्जीवति 'I hope he lives'; कच्चिद्भर्तुः स्मरसि रसिके त्वं हि तस्य प्रियेति (Me. 88) 'I hope you remember your master, O pleasing bird, because you are his favourite.'

(a) ¶When 'expectation' is implied by such words

\* किंवृते (गहर्यां) लिङ्गलृटौ (III. 3. 144)

† (चित्रीकरणे) शेषे लृडयदौ। (III. 3. 151)

‡ कामप्रवेदनेऽकच्चति। (III. 3. 153)

¶ विभाषा घातौ सम्भावनवचनेऽयदि (III. 3. 155)

as, संभावय्, अपि, or अपि नाम, the Potential or Simple Future is used except when the word यद् is used; as, सम्भावयामि भुंजीत भोक्ष्यते वा भवान् (S. K.) ‘I expect you will eat’; अपि नाम भगवतीनीतिविजेष्यते (Mal. 7) ‘would (I wish) that the plans of the revered lady become successful?’; अपि जीवेत् स ब्राह्मणशिशुः (U. 2) ‘may I expect that the Brāhmaṇa boy comes to life?’ (Would that he comes to life?) But सम्भावयामि यद्भुंजीथास्त्वम् ‘I expect that you will eat.’

(b) \*When word expressing ‘wish’ such as, इष्, कम्, प्रार्थ् &c., are used, the Potential or Imperative is used; as, इच्छामि सोमं पिवेत् पिवतु वा भवान् (S. K.) ‘I wish your honour will drink Soma.’

204. †With the words काल, वेला, समय the Potential is used when the word यद् occurs in the sentence; as, कालः-समयोः-वेला वा यद् भवान्भुंजीत ‘it is time that your honour should take your meals.’

### (C)

§ 205. In conditional sentences in which one statement is made to depend upon another as its reason or ground, the Potential is used in both the *antecedent* and the *consequent* clause, (otherwise called the *protasis* and *apodosis*), the former containing the condition or ground of argument, and the latter the conclusion based upon it. The place of ‘if’ whether expressed or understood, is taken by यदि or चेद्; as, यद्यत्र तातः सन्निहितो भवेत् ततः किं भवेत् (S. 1) ‘if our papa were here to-day—then what would happen?’; दैवात्पश्येऽर्जगति विचरन्निच्छ्या मत्प्रियां चेद् आश्वास्यादी तदनुकथयेर्मधिवीयामवस्थां (Mal. 9) ‘if you roaming at will over the world, happen to see my beloved, first comfort her,

\* इच्छायेषु लिङ्गलोटौ । (III. 3. 157)

† (कालसमयवेलासु) लिङ्गचदि । (III. 3. 168)

and then relate the state of Mādhav'; so कृत्यं घटेत् सुहृदो यदि तत्कृतं स्यात् &c.

*Obs.* Mark that चेद् never stands at the beginning of a sentence.

§ 206. In conditional sentences the Present or Simple Future is often used instead of the Potential; as, यदि स्थित्वा द्रक्ष्यति कुप्पति प्रभुः (Bh. III. 97) 'if the lord get up and see (you), he will be angry'; न चेद्ग्रवीषि प्रश्नानश्नामि त्वां (Dk. II. 6) 'if you do not answer my questions, I shall eat you'; कृष्णं नन्स्यति चेत्सुखं यास्यति (S. K.) 'if he bow down to Krishna, he will go happily.'

*Obs.* (a) Sometimes the Present is used in the protasis and the Potential in the apodosis; as, यदि तस्य प्राणविष्टिरूप-जायते तदपि महदेनो भवेत् (K. 160) 'if his death take place, that also will be a great sin'; so क्षणमप्यवतिष्ठते श्वसन्यदि जंतुर्ननु लाभवानसौ (भवेत्) (R. VIII. 87).

(b) The Imperative is used instead of the Potential, in the apodosis, as a polite way of speaking; as, न चेदन्य-कार्यातिपातो गृहच्यतामातिथेयसत्कारः (S. 1) 'if any other duty should not suffer thereby, you might enjoy the hospitality shown to guests.'

(c) When the conditional clause is *affirmative* and *certain* as expressed by the indicative mood of the verb, or when both members of the sentence deal with *facts*, the Present must be used instead of the Potential; as, 'if it rains, we cannot go out' यदि देवो वर्षति तर्हि वयं बहिर्गतुं न शक्नुमः; not देवो वर्षते &c.

वयस्य किं परमार्थत एव देव्या व्रतनिमित्तोऽयमारंभः स्यात् ।  
(V. 3)

यदि स्वामीदृशमैत्वाको राजा रामभद्रः पश्येत्तदास्य हृदयं स्नेहेनाभिष्यदेत् । (U. 5).

देव यदि चंद्रमस्युष्मा दहने वा शीतलंत्वमंशुमालिनि वा तमः संभाव्यते ततो युवराजेऽपि दोषः । (K. 286)

यदि मे सहसा दर्शनपथान्वापयाति नारोहति वा कैलासशिखरं नोत्पतति वा गगनतलं ततः सर्वमेतदेनामुपसृत्य पृच्छामि । (K. 132).

लभेत वा प्रार्थयिता न वा श्रियं ।

श्रिया दुरापः कथमीप्सितो भवेत् । (S. 3)

परोक्षे कार्यहंतारं ग्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्मं पयोमुखम् ॥ (C. 18)

अलब्धं चैव लिप्सेत लब्धं रक्षेदवक्षयात् ।

रक्षितं वर्धयेत्सम्यग् वृद्धं तीर्थेषु निक्षिपेत् ॥ (H. 2)

उत्सीदेषु रिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ (Bg. III. 24)

भवेदभीष्ममद्वोणं धृतराष्ट्रवृलं कथम् ।

यदि ततुल्यकर्मन्त्रि भवान् धुर्यो न युज्यते ॥ (Ve. 3)

तन्मो देवा विधेयासुर्येन रावणवद्यम् ।

सपलांश्चाधिंजीयास्म संग्रामे च मृषीमहि ॥ (Bk. XIX. 2)

आददीधं महार्हणि तत्र वासांसि सत्वराः ।

उद्धुनीयात सल्केतून् निर्हरेताल्यचंदनम् ॥ (ibid. 8)

नाज्ञाकल्प्यमिदं ग्लायेयत्कृच्छ्रेषु भवानपि ।

न पृथग्जनवज्जातु प्रमुहयेत् पण्डितो जनः ॥ (ibid. 17).

## ADDITIONAL SENTENCES FOR EXERCISE

अपि नामोर्वशी —

गूढा नूपुरशब्दमात्रमपि मे कान्तं श्रुतौ पातयेत्  
पश्चादेत्य शनैः करां बुजवृते कुर्वीत वा लोचने ।

हर्ष्येऽस्मिन्नवतीर्यं साध्वसवशान्मद्यमाना बला-

दानीयेत पदात्पदं चतुरर्या सत्या भमोपांतिकम् ॥ (V. 3)

इति धर्वेच्छामनुशासती सुतां शशाक मेना न नियन्तुमुद्यमात् ।

क ईप्सितार्थस्थिरनिश्चयं भनः पयश्च निम्नाभिमुखं प्रतीपयेत् ॥ (Ku.V.5)

फलार्थी नृपतिलोकान्यालयेद्यत्वमास्थितः ।

दानभानादितोयेन भालाकारोऽकुरानिव ॥ (P. I. 8)

कौर्मं संकोचमास्थाय प्रहारानपि मर्षयेत् ।

प्राप्तकालं तु नीतिज्ञ उत्तिष्ठेत्कृष्णसंपवत् ॥ (H. 3)

किवा तवात्यंतवियोगमोघे कुर्यामुपेक्षां हृतजीवितेऽस्मिन् ।

स्याद्रक्षणीयं यदि भे न तेजस्त्वदीयमंतर्गतमंतरायः ॥ (R.XIV.65)

प्रसह्य भणिमुद्धरेन्मकरवक्त्रदण्डांकुरात्

समुद्रमपि संतरेत्प्रचलदूर्मिमालाकुलम् ।

भुजंगमपि कोपितं शिरसि पुष्पवद्वारये-

शतुं प्रतिनिविष्टभूर्खजनचित्तभाराधयेत् ॥ (Bh. II. 4)

अप्राज्ञेन च कातरेण च गुणः स्यात्सानुरागेण कः

प्रज्ञाविक्रमशालिनोऽपि हि भवेत्कं भवितहीनात्फलम् ।

प्रज्ञाविक्रमभक्तयः समुद्दिता येषां गुणा भूतये

ते भूत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ॥ (Mu. 1)

खणियं यदि जीविताप्हा हृदये किं निहिता न हंति माम् ॥

विषमप्यमृतं कवचिद्भवेदमृतं वा विषमीश्वरेच्छ्या ॥ (R. VIII. 46)

While he was thinking how he should accomplish his desired object, the whole night passed away.

How possibly will he be at ease, being plunged into this great ocean of sorrow?

May it be that her agony proceeds from the influence of love!

You should obey your parents and teachers, speak the truth, keep company with the good, and always think of the greatness of God.

If you go out in this pitchy darkness, and bring me flowers from the garden, I shall consider you to be of a fearless mind.

Even if his heart were made of stone, he would be moved to pity at seeing this heart-rending state of the woman.

Having heard that strange account I was at a loss what to say or do next.

One should win over a covetous man by giving him wealth and a fool by acting according to his humour.

Who but the sun can clear the sky of the pollution of nocturnal darkness ?

I might overtake even Garuda if he has started before me with this speed of the chariot.

Would that the wretched Chāṇakya were won over to the side of the Nanda family ?

I hope (*use कन्चत्*) your religious austerities are being carried on without any obstruction.

## LESSON XIX

### Imperfect, Perfect, and Aorist

**§ 207.** 'In English there is only one tense referring to past time, it is the *past indefinite* or *Aorist*' (Howard's *Note on English verb* P. 12); as, 'I walked.' In Sanskrit there are three tenses referring to a past time : *Imperfect*, *Perfect* and *Aorist*. Each of these had originally a peculiar signification. In ancient works, or works composed at a time when, we have reason to believe, Sanskrit was a spoken language, they are found to be used in their exact senses ; later on, as Sanskrit became less and less a spoken language, writers began to use these three tenses promiscuously. The senses in which they were originally used are as follows :—

The *Imperfect* is, according to Pànnini, अन्त्यतने लङ्, i.e., it denotes past action done previous to the current day, hence at a time removed from this day. The *Perfect* is परोक्षे लिट्, i.e., it denotes past action done previous to this day, and which was not witnessed by the speaker. The *Aorist* is merely भूतार्थे लुङ्, i.e., it has reference to a past time indefinitely or generally, without reference to any particular time. An action done before to-day is expressed by the Perfect or Imperfect; what remains for the Aorist is, therefore, to express a past action done very *recently*, say, in the course of the current day or having reference to a present act. Aorist, therefore, merely implies the completion of an action at a past time *generally*, and also an action done at a very recent time, as during the course of this day. The Imperfect and Perfect are used in narrating events of past occurrence; generally in remote past time, the Aorist is used in dialogues and conversations which refer to recent past actions; but it is not used to denote past *specified* time, or to narrate events.\* Thus in the whole of the *Purusha-Sûkt* (Rigveda X. 90) the Imperfect or Perfect alone is used, the events narrated referring to a past time, and in Aitareya Brâhmaṇa, recent actions are shown by the Aorist; as, स भूमि विश्वतो वृत्वा अत्यतिष्ठद्वशांगुलं, गावो ह जन्मिरे तस्मात् &c.; अजनि ते वै पुत्रो यजस्व मासनेनेति. But later Sanskrit writers lost sight of this difference between the Imperfect, Perfect, and Aorist, and the three are found to be promiscuously used to denote merely a *past action*, whether recent, remote or not witnessed by the speaker; as, तदाहं किमकरवं क्वागमं किं व्यल्पमिति सर्वमेव नाज्ञासिषम् (K. 166).

§ 208. The *Imperfect*, besides its general use, is sometimes used to ask a question referring to a recent time;

\*For a fuller explanation of the difference between these three tenses, see Prof. R. G. Bhàndàrkar's *Second Book of Sanskrit*, Preface to the First Edition.

as, अगच्छत्कि स ग्रामं 'has he gone to the village ?'; but when a remote time is implied, the Perfect alone should be used; as, कंसं जधान किं (S. K.) 'did he kill Kamsa ?'

§ 209. *The Perfect*—In the first person the Perfect denotes some distraction or unconscious state of the mind; it should not, therefore, be used in the first person, except in this sense; as, वहु जगदपुरस्तात्तस्य मत्ता किलाहं (S'i. XI. 39) 'being frenzied, I forsooth prated much before him.'

(a) It is also used in the first person to conceal the truth from somebody by affirming the opposite of that which is alleged against him; as, कलिगोच्चवात्सीः किं 'didst thou dwell in the country of the Kalingas ?'; नाहं कलिगाञ्जगाम (S. K.) 'I did not (so much as) go to the Kalingas.'

§ 210. *The Aorist*—\*This tense, besides its general meaning of a *recent*, indefinite past time, also implies the idea of *continuousness*. The Imperfect cannot be used in this sense; as, ब्राह्मणेभ्यो यावज्जीवमन्नमदात् (not अददात्) 'he gave food to Brâmanas throughout his life.'

(a) In the case of पुरा 'formerly' not joined with स्म, the Imperfect, Perfect, Aorist or Present may be used; as, वसंतीह पुरा छांत्रा अवात्सुरवसन्नूषुर्वा 'here formerly dwelt pupils.' But with पुरास्म the Present alone is used; as, यजति स्म पुरा 'he formerly sacrificed.'

§ 211. The augment of the Aorist is usually cut off after the particle मा or मास्म. In the second person this tense with the augment so cut off has the sense of the imperative mood, and in the first and third, that of the English 'that' with 'may' or 'might' or simply of 'may'; as, वयस्य मा कातरो भूः (M. 4) 'friend, be not afraid'; भर्तुविप्रकृतापि रोषणतया मास्म प्रतीपं थमः (S'. 4) 'though wronged (ill-treated), do not through anger, go against (the will of) thy husband';

\*क्रियाप्रवंधसामीप्ययोः । (III. 3. 135)

मा मूमुहृष्टलुः भवंतमनन्यजन्मा  
 मा ते मलीमसविकारघना मर्तिर्भूत् ।  
 इत्यादि नन्विह निरर्थकमेव... ... (Mal. 1)

'May the Self-born (Cupid) not infatuate thee ; may thy mind be not infested with dark thoughts (emotions) —it is but vain to say this or some such thing in this case.'

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तपोवनवासिनामुपरोधो मा भूत् । (S'. 1)

नरपतिराहारं निर्वर्त्यस्थानमंडपमयासीत् । तत्र चावनिपतिभिर-  
 मात्यैर्भित्रैश्च सह तास्ताः कथाः कुर्वन् मुहूर्तमिवासांचक्रे । (K. 17)

शुकनासोऽपि महांतं कालं त राज्यभारमनायासेनैव प्रजावलेन  
 बभार । यथैव राजा सर्वकार्याण्यकार्षितद्वदसावपि द्विगुणितप्रजानुराग-  
 इचकार । (K. 58)

आविर्भूतज्योतिषां ब्राह्मणानां

ये व्याहारास्तेषु मा संशयोऽभूत् ॥ (U. 4)

जुगोपात्मानमत्रस्तो भेजे धर्ममनातुरः ।

अगृनुराददे सोऽर्थमसक्तः सुखमन्वभूत् ॥ (R. I. 21)

अधिगतपरमार्थान्पंडितान्मावमस्था-

स्तृणमिव लघुलक्ष्मीनैव तान्संरुणद्वि । (Bh. II. 17)

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#### ADDITIONAL SENTENCES FOR EXERCISE

चंडवर्मा प्राणेरेनं न व्ययूयुजत् । अपि त्वनीनयदपनीताशेषशल्यमकैल्पसंधो  
 बंधनगृहमजीगणन्च गणकसंधैरद्यैव क्षपावसाने विवाहनीया राजदुहितेति ।

(Dk. II. 1)

दिशः प्रसेदुर्मखतो ववुः सुखाः प्रदक्षिणार्च्छविरग्निराददे ।

बभूव सर्वं शुभशंसि तत्क्षणं भवो हि लोकाभ्युदयाय तादृशाम् ॥

(R. III. 14)

मा भूदाश्रमपीडेति परिमेयपुरःसरौ ।  
 अनुभावविशेषात् सेनापरिवृत्ताविव ॥ (R. I. 37)  
 भूयस्त्पोव्ययो मा भूद्वालमीकेरिति सोऽत्यगत् ।  
 मंथिलीतनयोदगीतनिःस्पंदमूगमाश्रमम् ॥ (R. XV. 37)  
 कलैव्यं मास्म गमः पार्थं नैतत्त्वयुपपद्यते ।  
 क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ (Bg. II. 3)

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When I knew that my friends had heard me prate in my sleep, I felt ashamed.

Do not be (भू) anxious on this point ; my father will take care of (चित्) your son in your absence.

He spent the whole day in the company of his friends, now by conversing with them on scriptural points, and now by engaging in drawing pictures.

Why have you spoilt my book ?—No, Sir, I did not even look (दृश्) at it.

When I went to see him I did not find him at home.

Our father has divided the whole ancestral property that we might not afterwards quarrel with one another.

The king has stationed (स्थापय् aor.) his guards around all hermitages that the ascetics might not be disturbed (aor. pass. of the caus. of अर्द्) in their penances.

I am glad to find that your attempts at improving the condition of the poor have been crowned with success.

The witnesses of the plaintiff have all come ; let, therefore, the hearing of the case be proceeded with.

Having spent his life in hunting for many years he at last accidentally fell a victim into the jaws of a fierce tiger.

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## LESSON XX

## The two Futures &amp; the Conditional

§ 212. In English *futurity* is expressed by *will* or *shall*; in Sanskrit there are two different tenses to denote a future action; the First or Periphrastic Future, and the Second or Simple Future. The original distinction between the two is nearly the same as between Imperfect and Aorist, except this, that the latter refers to a *past* time, the former to a *future* one; in other words, the First Future denotes an action which is not to take place in the course of the current day, while the Second Future refers to a future time generally or indefinitely, as also to a recent future action. Thus the First Future denotes a remote future time not of to-day; while the Second Future is employed to denote indefinite future time, to-day's future time, and recent and future continuous time; as, पञ्चषैरहोभिर्वयमेव तत्र गंतारः (Mu. 5) 'we ourselves shall go there in five or six days'; एते....उन्मूलितारः कपिकेतनेन (Ki. III. 22) 'they will be extirpated by Arjuna (the monkey-bannered)'; यास्यत्यद्य शकुन्तला (S'. 4) 'S'akuntala will depart (departs) to-day'; सेविष्यन्ते नयनसुभगं खे भवन्तं बलाकाः (Me. 9) 'cranes will wait (at some future time) upon thee, lovely to behold, in the sky.' Writers are not so loose in the use of these two tenses, as in the use of the three past tenses. The Periphrastic Future is far less frequently used; and where it is used, it *generally* denotes a *remote* (not to-day's) future action; while the Simple Future is used to denote *any* indefinite future action.

§ 213. When the close proximity of a future action is intended, the Present or the Future may be used; as, कदा गमिष्यसि—एष गच्छामि गमिष्यामि वा (S. K.) 'when will you go? I shall just go.'

§ 214. \*When hope is expressed in a conditional

\*आशंसायां भूतवच्च (III. 3. 132)

form, the Aorist, the Present, or Simple Future is used in both the clauses to denote a future time ; as, देवश्चेदवर्षीद् वर्षति विष्यति वा धान्यमवाप्त्म वपामो वप्त्यामो वा (S. K.) 'if it were to rain we should sow corn.'

**§ 215.** Sometimes the Simple Future is used in the sense of the Imperative as a courteous way of telling one to do a thing ; as, तदा मम पाशांश्चेत्स्यसि (H. 1) 'afterwards cut my bonds' ; so पश्चात्सरः प्रति गमिष्यसि मानसं तत् (V. 4) 'this corresponds to the polite form of expression in English' ; as, 'you will see me at the station to-morrow at twelve noon.'

**§ 216.** The *Conditional* is used in those conditional sentences in which the *non-performance* of the action is implied, or 'where the falsity of the antecedent is implied as a matter of fact.' It usually corresponds to the English pluperfect Conditional and must in Sanskrit be used in *both* the antecedent and the consequent clauses ; as, यदि सुरभिमवाप्त्यस्तन्मुखोच्छ्वासगंधं तव रतिरभविष्यत्पुङ्डरीके किमस्मिन् (V. 4) 'if you had felt (which you clearly have not) the fragrant smell of her breath, would you have had any liking for this lotus ?'

Bhatti's use of the Conditional (Canto 21) is much wider, but it is not supported by classical usage.

**N. B.**—The Sanskrit Conditional should not be used in those conditional sentences, where it is merely implied that under a supposed condition, such a consequence would follow ; as, 'if he were here, he would defend his country bravely' ; 'if I could agree to his your plan I would rather die than live.' In translating such sentences the Potential is used ; as, यदि सोऽत्र सन्निहितो भवेत्ताहि स्वदेशं चीरवद्रक्षेत.

## Additional Remarks on the use of the Tenses & Moods

§ 217. The intricacies and details of the several forms of the Present, Past, and Future are not found in Sanskrit. There is one principal tense, and the different forms are usually expressed by that tense. Even in English forms like the future progressive passive, future progressive passive continuous, are of a modern growth, and are not of frequent occurrence. Hence it is that a student of Sanskrit generally finds it difficult to translate the multifarious forms of these tenses into their corresponding Sanskrit equivalents. Some hints on this point are given in the following sections, stating in more detail what has been given in the three preceding lessons.

### *Present, Past, and Future*

§ 218. As before observed, the Present tense in its simple form (called the *present indefinite*) has in Sanskrit most of the senses which it has in English (§ 186). The English Past tense has according to the usage of classical authors at least, come to be expressed by any of the three tenses referring to a past action, and future time is generally denoted by the two Future forms in Sanskrit, and sometimes by the Potential mood (§ 198). But the several forms of the different tenses are not considered by Sanskrit-writers ; if they are to be translated into Sanskrit, other forms have to be used for them.

§ 219. The *continuous* forms, called ‘present continuous,’ ‘past continuous,’ and ‘future continuous,’ may be generally translated into Sanskrit by merely putting the simple forms of the tenses, as, ‘he is *studying*’ his lesson’ स पाठमधीते, and not अधीयानोऽस्ति; for the progressive or continuous form is a *true or strict present tense* (Bain’s Grammar, P. 186); ‘the boys are now *playing*’ बालका अधुना-

क्रीडन्ति ; 'the sun was shining' रविरतपत् (not तपन् आसीत्) ; 'he will be preparing his lesson' स पाठमध्येष्यते.

*Obs.* The present participle with आस् is used in those cases where a regular continuity of action is intended to be expressed, such as is stated in § 145. When these continuous forms occur in subordinate sentences, the locative absolute of the present participle may be conveniently used ; 'while the minister was speaking, a messenger entered the assembly' भाषमाणेऽमात्ये कश्चिद्दृतः सभां प्राविशत्.

§ 220. The *emphatic* forms, which exist only for the Present and Past, may be translated by एव, नूनं, खलु, or some such word expressing *certainty*, with the simple forms ; as, 'I do consider thee guilty' अहं त्वामपराधिनं मन्ये खलु—एव, or नूनं त्वां....मन्ये ; 'he did tell a lie' सोऽसत्यमभापत्तं or अभापत खलु.

### *Perfect and its continuous Forms*

§ 221. The *Present Perfect* is more strictly expressed by the *Aorist*, or by the past participle of the root ; as, 'what sin I have committed by day' यदह्ना पापमकार्षम् ; 'I have done my work' अहं मम कार्यं संपादितवान् ; or sometimes by the *Imperfect*, and the *Perfect* also ; as, 'he has finished his speech' स भाषणमवसितवान् or भाषणाद्वयरंसीत् or व्यरमत् or विरराम.

§ 222. The *Past Perfect* or *Pluperfect* may in dependent sentences be translated by the locative absolute or gerund ; as, 'when he had departed I came back' तस्मिन्नपक्रांतेऽहं प्रत्यागच्छम् ; 'after I had prepared my lessons, I went to school' पाठानधीत्य शालामगच्छम् ; or sometimes by the past participle alone ; as, 'I said to him who had thus spoken 'go now'' इत्युक्तवंतं व्रज साधयेत्यहमव्रवम् ; 'he cured him who had been wounded' क्षतमचिकित्सत्.

§ 223. The *Future Perfect* may be expressed by the Potential of भू with the past part. of the verb ; or better,

by the passive or impersonal construction ; 'as, he *will have gone* there by this time' अनेन समयेन स तत्र गतो भवेत्, or तेन तत्र गंतव्यं.

§ 224. The *Perfect continuous* forms 'I have been doing,' 'I had been doing,' 'I shall have been doing,' may be translated by (a) the simple tense with words of time; as, तौ चिरान्निवसतः (H. C. 2); (b) by present participles with the corresponding tenses of आस्, वस् or स्था (§ 145); or, (c) more idiomatically, by the genitive of the present participle, made to qualify the subject, with words expressive of time; as, 'I have been doing it for three days' इदं कुर्वतो मम दिनत्रयं जातं; 'how long had he been staying there'? तस्य तत्र स्थितस्य कियान् काले व्यतीतः.

§ 225. The *prospective* or *intentional* forms, i.e., 'he is going or is about to do,' 'he was about to do' and 'he will be about to do,' may be expressed by the words काम or मनः joined to the Infinitive of the verbs (§ 181); as, कर्तुकामोऽस्ति-बभूव-भविष्यति वा; and in subordinate sentences, they may be translated by the future participles also; as, 'when he *was about to go* I spoke to him thus' गमिष्यन्तं-गंतुकामं तमहमेवमवोचम्.

### *Will and Shall*

§ 226. *Shall* in the 1st person and *will* in the 2nd and 3rd persons expressing mere futurity, may be translated by the Simple Future or Potential; as, 'I *shall* do it' अहं तत्कुर्या or करिष्यामि; 'he *will* go there' स तत्र गच्छेत् or गमिष्यति.

§ 227. *Will* in the 1st person showing 'intention or resolution on the part of the agent' may be expressed by the Present tense of verbs meaning 'to wish,' or more generally by the Simple Future with एव or similar words showing *certainty*; as, 'I *will* do it' अहं सत्कर्तुमिच्छामि or generally अहं तत्करिष्याम्येव; 'even if death be the result, I *will* do it,' यद्यपि तन्मृत्युपर्यवसायि भवेत् तथाप्यहं तत्करिष्याम्येव.

§ 228. *Shall* in the 2nd and 3rd persons, showing (1) *command* or *threat*, or *self-determination* on the part of the speaker may be translated by the Potential mood or by some word meaning ‘to command’ such as, आज्ञाप्य्, or by the Future of the causal of the verb, the subject of the causal being the speaker; as ‘the son *shall* obey his father’ पुत्रः पितृराज्ञामनुरुद्ध्येत् ; ‘thou *shall* go to the castle,’ i.e., ‘I *command* thee to go’ &c. दुर्गं गंतुं त्वामाज्ञापयामि; ‘he *shall* do it’ अहं तं तत्कारयिष्यामि, अहं तं गमयिष्यामि &c.; or sometimes by the use of the potential passive participle with or without एव, अवश्यं &c. as, ‘thou *shall* not kill him’ त्वया स नैव हंतव्यः; ‘thou *shall* not move even a step from this place’ त्वयास्मात्स्थानात्पदात्पदमपि न दातव्यं (2) When *shall* shows *promise*, it may be translated by the Potential or Simple Future of the verb with a word expressing ‘certainty’; as, ‘he *shall* be my prime minister’ स मम प्रधानसचिवो भवेत् (भविष्यति) इत्यहं निश्चयन कथयामि or तं प्रधान-सचिवं करिष्याम्येव.

§ 229. *Shall* in *indirect speeches*, expressing futurity in all persons, may be expressed by the Simple Future or Potential; as, ‘you say you *shall* do it’ वयं तत्करिष्यामः कुर्याम इति यूर्यं भण्य. *Will* showing *determination* on the part of the agent and used in all persons, may be translated as in § 227. ‘He says he *will* write’ अहमवश्यं लेखिष्यामीति संवदति.

§ 230. *Will* and *Shall* occurring in interrogative sentences in all persons except the 1st, and expressing *will* or *wish* on the part of the person interrogated, may be translated by the Potential or Imperative when referring to another’s will, and by roots meaning ‘*wish*’ when referring to the will of the subject of the sentence; as, ‘*shall* I or he go?’? गच्छेयं or गच्छानि किं, गच्छेत् (गच्छतु) किं; ‘*shall* you go?’? गच्छेत् किं or गंतुं शक्नुयात् किं; ‘*will* you or he go?’? गंतुमिच्छुय or इच्छति किं; but when *will* interrogatively used merely refers to futurity, the Simple Future is used; as,

'will he go there'? तत्र गमिष्यति किं; 'will you come to my house'? मम गृहमागमिष्यथ किं.

### *Should and Would*

§ 231. *Should* expressing contingent futurity, obligation or duty, is translated by the Potential mood (§ 198), or by the potential passive participle; when it shows some doubt or diffidence as, in 'I should think so,' we may say इति मे वितर्कः or मतिः.

§ 232. *Would* showing *contingency* or *wish* is expressed by the Potential (§ 198); when it shows *habitual* action it may be translated by the Present tense alone; as, कालं नयति 'would pass his time'; पातुं न प्रथमं व्यवस्थति जलं (S. 4) 'she would not drink water first'; 'would that he were present' यदि सोऽत्र सन्निहितः स्यात् तर्हि अहो शोभनं भवेत्.

(a) In interrogative sentences, *would* and *should* are translated much in the same way as 'will,' and 'shall'; as, 'should I or he go out'? वहिर्गच्छेय—गच्छानि (गच्छेत् or गच्छनु) किं; 'would you do this?' यूयमेतत्करिष्यथ किं or कर्तुमिच्छथ किं, according to the sense.

### *May (might) and Can (could)*

§ 233. *May* in its senses of 'possibility' 'permission,' 'purpose' is expressed by the Potential; as, अक्षैर्दद्येयमिति प्रत्यहमत्रायामि 'I come here every day that I *may* play at dice'; but when it expresses a *wish*, it is translated by the Potential, the Imperative, or Benedictive.

§ 234. *Can (could)* always shows *power*, and not *permission*, and is expressed in Sanskrit by words meaning 'to be able' with the Infinitive of the main verb; as, 'I *can* do it' तत्कर्तुं शक्नोमि, समर्थः, पारयामि &c.

§ 235. *Might* is usually expressed by the Potential as, 'it *might* be so' एवं स्यात्; or sometimes by using the potential passive participle; as 'he *might* be my friend' कदाचिदनेन मम मित्रेण भवितव्यं.

(a) *Might* used with the Perfect tense may be expressed by the potential or past passive participle when it denotes ‘possibility’; as ‘he *might* have done it’ तेनैतत्कृतं स्यात्—कर्तव्यं; so also ‘I *could have* done it’ मयैतत्कृतुं शक्यमासीत् (किन्तु न कृतं)

### *Must and Ought*

§ 236. *Must* in its senses of ‘necessity,’ ‘force from without,’ ‘certainty or necessary inference’ is always expressed by the potential passive participle; as ‘you *must* go’ त्वया गंतव्यं; ‘he *must* obey me’ अहं तेनानुरोद्धव्यः.

§ 237. *Ought* is expressed in the same way; as, ‘you *ought* to learn it’ त्वयेदं (अवश्यं) अध्येतव्यं, and sometimes by the Infinitive with अहं. Used with the Perfect tense, *must* and *ought* may be translated by the Potential with a past participle or by the potential passive participle; as, ‘he *must* have come home’ स गृहमागतो भवेत् or तेन गृहमागंतव्यं; एवमनया प्रष्टव्यं (M. 4) ‘she *ought* to have asked you so’; ‘you *ought* to have told me this’ इदं त्वया महत्वं कथयितव्यं.

### *The Subjunctive Mood*

§ 238. There are three principal forms in which the Subjunctive mood occurs in English; the present, past and pluperfect. When the Subjunctive mood is used in the present in dependent clauses governed by verbs of ‘command,’ ‘advise’ &c., is used after verbs of hoping, praying &c. and after *lest*, it should be translated in Sanskrit by the Potential mood or Imperative; as, ‘I order that he *be hanged*’ स शूलमारोप्येत् or आरोप्यतां इत्यहमाज्ञापयामि; ‘I hope I *come out* successful in this affair’ अस्मिन्कार्ये विजयी भवेयमित्याशांसे or अपि नाम विजयी भवेयं (§ 203); ‘save her, *lest* her indisposition increase’ परित्रायतामेनां भवान्। मा अस्या चकारो वर्धताम्.

§ 239. In conditional sentences where the Subjunctive is expressed by the Present tense in both the clauses, it

may be translated according to § 206; as, 'if you go I go' यदि यूयं गच्छथ (गमिष्यथ or गच्छेत) तर्हि अहं गच्छामि (गमिष्यामि or गच्छेय) ; if it rain we shall not be able to go out' यदि देवो वर्षेत् (वर्षति वर्षिष्यति वा) तर्हि वर्यं ल्लहिर्गतुं न शक्नुयाम (शक्षयामः) &c.

**§ 240.** When the Subjunctive mood occurs in conditional sentences with the Past tense, the Potential mood is used in both the clauses; 'if he were here, he would accompany me' यद्यत्र स भवेत्तन्मया सहागच्छेत्. But when the past subjunctive implies a denial or falsity of the antecedent, the Potential cannot be used, but the Conditional (§ 216); as, 'if the book were in the library (as it is not), it should be given to you' यदि तत्पुस्तकं ग्रंथालये भविष्यत्तर्हि तद्युष्मभ्यं अदास्यत्. Thus in translating the three sentences 'if the book is (as I know it is) in the library, you may take it,' 'if it be (I am uncertain) there, you may take it,' and 'if it were (as I know it is not) you might take it,' the Present or Potential may be used in the first two, and the Conditional in the last.

**§ 241.** The Pluperfect Conditional is always expressed by the Sanskrit Conditional (§ 216).

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तदाकर्ण्य दमनकश्चिन्तयामास । युद्धाय कृतनिश्चयोऽयं दृश्यते द्वरात्मा । तद्यदि कदाचित्तीक्षणशृंगाभ्यां स्वामिनं प्रहरिष्यति तन्महाननर्थः संपत्स्यते । (P. I)

युवराज किं न जितं देवेन तारापीडेन यज्जेष्यसि । कानि द्वीपांतराणि नात्मीकृतानि यान्यात्मीकरिष्यसि । कानि रत्नानि नोपार्जितानि यान्युपार्जयिष्यसि । (K. II. 3)

तौ चेद्राजपुत्रौ निरुपद्रवाववर्धिष्येतामियता कालेन तवेमां वयोवस्थाम् स्प्रद्येताम् । (Dk. II. 3)

तया देवतयास्मै स्वप्ने समादिष्टम् । उत्पत्स्यते तवैकः पुत्रो जनि-  
ष्यते चैका दुहितां । स तु तस्याः पाणिग्राहकमनुजीविष्यति ।  
(Dk. II. 6)

गामधास्यत्कथं नागो मृणालमृदुभिः फणैः ।

आ रसातलमूलात्त्वमवालंविष्यथा न चेत् ॥ (Ku. VI. 68)

राजन्यजासु ते कश्चिदपचारः प्रवर्तते ।

तमन्विष्य प्रशमयेभवितासि ततः कृती ॥ (R. XV. 47)

अकरिष्यदसौ पापमतिनिष्करुणैव सा ।

नाभविष्यमहं तत्र यदि तत्परिपंथिनी ॥ (Mal. 9)

सिध्यन्ति कर्मसु महत्स्वपि यन्नियोज्याः

संभावनागुणमवेहि तमीश्वराणाम् ।

किं वा भविष्यदरुणस्तमसां विभेत्ता

स्त्रैःस्त्रैःहस्तकिरणो धुरि नाकरिष्यत् ॥ (S. 7)

### ADDITIONAL SENTENCES FOR EXERCISE

भागुरायणः—कुमार न कदाचिदपि शकटदासोऽमात्यराक्षसस्याप्रतोऽप्तं  
लेखो मया लिखित इति प्रतिपत्स्यते । अतोऽन्यलिखितमानोयतामस्य यतो  
वर्णसंवाद एवंतत्सर्वं विभावयिष्यति । (Mu. 5)

रात्रिर्गमिष्यति भविष्यति सुप्रभातं

भास्वानुदेष्यति हसिष्यति चक्रवालम् ।

इत्यं विचिन्तयति कोपगते द्विरेके

हा हंत हंत नलिनीं गज उज्जहार ॥ (Su.)

परस्परेण स्पृहणीयशोभं न चेदिदं द्वंद्वमयोजयिष्यत् ।

अस्मिन्द्वये रूपविधानयत्नः पत्युः प्रजानां विफलोऽभविष्यत् ॥

(Ku.VII.66.)

यदा ते मोहकलिलं बुद्धिर्व्यतिरिष्यति ।

तदा गन्तासि निवेदं श्रोतव्यस्य श्रुतस्य च ।

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ (Bg. II. 52-3)

भयाद्रणादुपरतं मंस्यंते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ (Bg. II. 35)

मञ्चित्तः सर्वद्वृगाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्वमहंकारान्न श्रोष्यसि विनंक्ष्यसि ॥ (Bg. XVIII. 58)

परिणेष्यति पार्वतीं यदा तपसा तत्प्रवणीकृतो हृः ।

उपलब्धसुखस्तदा स्मरं वपुषा स्वेन नियोजयिष्यति ॥ (Ku. IV. 42)

Let all the subjects be informed that Chandragupta himself will henceforth look to the affairs of the state.

You will get your desired object, if you only attempt to get it.

'All this,' said the sage, 'will happen (पद with सं) in the Kali age yet to come, and men will commit various sins.'

If that boy had been brought up with care from his childhood, I am sure he would have now grown as old as this boy.

Friends will swarm round a man by hundreds in days of prosperity, but in adversity they will leave him.

If a king were not prompt in inflicting punishment on defaulters, the stronger would prey upon the weaker.

If you and Gopala were here, you could hardly bear to see the dreadful sight.

A stag once proudly said to himself that if his legs had been similar to his horns, no animal on the earth would have been able to equal (तुल्) him in beauty.

If Rāma had not gone there just at the moment, the whole house would have been burnt down.

Had I not then remained quite indifferent, I should have incurred the displeasure of the king.

That he would now come back and joyfully spend his days with us, is next to impossible.

Had I but served my God with half the zeal I served my King he would not have given me over naked to my enemies.

## LESSON XXI

### Particles

अंग, अथ, अधिकृत्य, अपि, अयि, अये, अहह & अहोः

§ 242. There are several particles given under the head of 'Avyayas' in Pànini, Amarakosha, and in the *Ganaratnamahodadhi* of Vardhamàna. Some of them are very useful as short connecting words, and, as such, their meaning must be accurately understood. Some of the more common of such particles are considered in this and the next seven lessons.

§ 243. \*अंग by itself is used as a vocative particle ; as, तन्मन्ये क्वचिदंगं भूडगतरुणेनास्वादिता मालती (G. M.) 'hence, Sir, I think the Màlati flower was somewhere tasted by a young bee' ; अंग कच्चिकुशली तातः (K. 221) ; प्रभुरपि जनकानामंग भो याचकस्ते (Mv. 3) ; or as a particle showing respect or reverence ; as, अंग विद्वन्माणवकमध्यापय (G. M.) 'learned Sir, teach Mànavaka.'

(a) It is sometimes used with कि and means much the same as किमूत or किपुनः 'how much more,' 'how much less'; as, तृणेन कायै भवतीश्वराणां किमंग वाग्घस्तवता नरेण (P. I. 1) 'rich persons (even) have need of a blade of grass ; much more of a man possessed of speech and hands.'

\* अंग पूजासंबोधनयोः । (ग. म.)

§ 244. \*अथ is used in these senses :—(1) As a sign of auspiciousness ; अथातो ब्रह्मजिज्ञासा (S. B.) ‘ henceforth the inquiry about Brahma ’; (2) marking the beginning of a statement ; अथेदमारभ्यते द्वितीयं तंत्रं (P. II.) ‘ now (here) begins the second Tantra (book) ’; (3) ‘ afterwards,’ ‘then’ ; अथ प्रजानामधिपः प्रभाते वनाय धेनुं मुमोच (R. II. 1) ‘ afterwards the lord of men in the morning let loose the cow to go to the forest ’; often used as a correlative of यदि or चेद् in this sense ; न चेन्मुनिकृमारोऽयमथ कोऽस्य व्यपदेशः (S'. 7); (4) asking a question ; अथ शक्तोऽसि भोक्तुं (G. M.); often with the interrogative word itself अथ सा किमाल्यस्य राजपैः पत्ती (S'. 7); (5) ‘ and,’ ‘ also’ ; भीमोऽयार्जुनः (G. M.) ‘ Bhima and (as well as) Arjuna ’; गणितमय कलां कौशिकीं (Mk. I) ‘ Mathematics as also the Kaus'iki art ’; (6) ‘ if,’ ‘ supposing that,’ ‘ in case ’; अथ कौतुकमावेदयामि (K. 144) ‘ if you have a curiosity, I shall relate (it) ’; अथ मरणमवश्यमेव जंतोः (Ve. 3) ‘ in case (but if) death is certain to befall man ’; (7) ‘ totality,’ ‘ entirety ’; अथ धर्म व्याख्यास्यामः (G. M.) ‘ we shall explain the whole Duty (duty in its entirety ) ’; (8) ‘ doubt,’ ‘ uncertainty ’; शब्दो नित्योऽथानित्य (G. M.).

*Obs.* Lexicons mention also अधिकार ; ‘ अथ समाप्तः ’ but (1) and (2) and अधिकार are identical, in-as-much as they all mark the beginning of a statement ; so also अन्वादेश (re-employment of the same word in a subsequent part of the sentence) and प्रतिज्ञा (affirmation, proposition).

§ 245. अथ joined with कि means ‘ *what else*, ’ ‘ *yes*, ’ ‘ *exactly so* ’; as, शकारः—चेट प्रवहणमागतं । चेटः—अथ कि (Mk. 8) ‘ S'akāra—has the carriage arrived ? Servant—yes, (exactly). ’

(a) अथ वा is used like the disjunctive ‘ *or* ’ in English ; but more generally it is used to correct or modify a former

मंगलमनंतरारंभप्रश्नकात्स्न्येष्वथा अथ । (अ.)

अथोय स्यातां समुच्चये ।

मंगले संशायारंभाधिकाराननंतरेषु च ।

अन्वादेशे प्रतिज्ञायां प्रश्नसाकल्ययोरपि ॥ (हे. )

statement in the sense of ‘*or why*’ ‘*or rather*’; as, दीर्घे कि न सहस्रधाहमय वा रामेण कि दुष्करं (U. 6) ‘why am I not shattered to thousands of pieces?—or why (I should not say so) what is impossible to be done by Rāma?’

§ 246. The gerundive participle अधिकृत्य is used in the sense of ‘*regarding*,’ ‘*with respect to*,’ ‘*referring to*,’ and governs the Accusative; as, अथ कतम् पुनर्कृतुमधिकृत्य गास्यामि (S'. 1) ‘but referring to which season shall I sing?’ उद्दिश्य is used in the same way in the sense of ‘*with reference to*,’ ‘*towards*; as, स्वपुरमुद्दिश्य प्रतस्थे (H. 4) ‘he set out towards his town’; किमुद्दिश्यामि क्रिषयो मत्सकाशं प्रेपिताः स्युः (S'. 5) ‘with what object (with reference to what) may these sages have been sent to me?’

§ 247. \*अपि has the following senses:—(1) ‘*Though*, ‘*even if*; पातितोऽपि कराधात्तैः (Bh. II. 85) ‘though made to fall down by the strokes of the hand’; (2) ‘*even*; इयमधिकमनोज्ञा वल्कलेनापि तन्वी (S'. 1) ‘this slender-bodied girl appears more charming even by means of the bark-garment’; (3) ‘*also*,’ ‘*and also*,’ ‘*on one's part*; राजापि मुनिवाक्यमंगीकृत्यातिष्ठत् (Dk. I. 1) ‘the king, on his part, (and the king also) accepted the words of the sage and remained (quiet); विष्णुशर्मणापि राजपुत्राः पाठिताः (P. I.) ‘Vishnus'arman, on his part, taught the Princes’; अपि सिंच अपि स्तुहि (S. K.) ‘sprinkle and pray’; थस्ति मे सोदरस्त्वेहोप्येतेषु (S'. 1) ‘I have also a sisterly affection for them’; (4) In asking questions, in which case it is used first; अपि तपो वर्धते (S'. 1) ‘is your penance prospering?’; अप्येतत्पोवनं (U. 2) ‘can (may) this be the penance-forest?’; (5) ‘*Doubt*’ or ‘*uncertainty*; अपि चोरो भवेत् (G. M.) ‘may he be a thief?’ (I am not certain about it); (6) ‘*Hope*,’ ‘*expectation*; अपि जीवेत्स

\* गहसिमुच्चयप्रश्नशंकासंभावनास्वपि (अ.)

अपि संभावनाप्रश्नशंकागहसिमुच्चये।

तथायुक्तपदार्थेषु कामचारक्रियासु च।। (वि.)

ब्राह्मणशिशुः (U. 2) 'I hope the Brāhmaṇa boy will come to life.'

*Obs.* In the last sense अपि is generally joined with नाम; तदपि नाम रामभद्रः पुनरपीदं वनमलंकुर्यात् (U. 2) 'then I expect that Rāma will again grace this forest (with his presence).'

*Note.*—Other senses are also mentioned; as गर्हा 'censure'; धिदेवदत्तमपि स्तुयादृष्टलं (S. K.) 'fie upon Devadatta, he will even praise a S'udra' (so culpable is he); पदार्थ 'the sense of word understood'; सपिषोपि स्यात् (S. K.) 'even a drop of clarified butter'; and काभचारक्रिया or अन्ववसर्ग 'permission to do as one likes'; अपि स्तुहि 'you may pray, (if you like)'; so अपि स्तुहयपि सेधास्मांस्तथ्यमुक्तं नराशन (Bk. VIII. 92).

(a) After words expressing *number* अपि has the sense of 'totality'; as, सर्वेरपि राजां प्रयोजनं (P. I. 1) 'kings have need of all (not excluding *even one*)'; so चतुष्णिपि वर्णनाम्.

(b) Joined to interrogative pronouns and their derivatives, it has the sense of 'any,' and sometimes that of 'indescribable,' see § 135.

(c) यद्यपि—तथापि are correlatives, and mean 'though—yet still or nevertheless.'

§ 248. \*अयि is used (1) as a gentle address in the sense of 'friend, *prythee*'; as, अयि विवेकविश्रांतमभिहितं (M. I) 'friend, you have said something void of judgment'; अयि मातदेवयजनसंभवे देवि सीते (U. 4) 'O darling Sītā, born from the sacrifice to the gods'; (2) In asking a gentle question; अयि जीवितनाथ जीवसि (Ku. IV. 3) 'lord of my life, art thou alive?'

§ 249. अये is principally used to express (1) 'surprise,' 'wonder'; अये भगवत्यरुद्धती (U. 5) 'Oh! it is the revered Arundhati'; so अये मय्येव भृकुटीधरः संवत्तः (U. 5); (2) 'grief,' 'dejection,' 'fear'; अये देवपाद पद्मोपजीविनोवस्थेयम् (Mu. 2)

\* अयि प्रश्नानुनयपोस्तथा संबोधनेपि च (मे.)

' alas ! this is the state of a servant of the lotus-like feet of His Majesty.'

§ 250. अहं is used to denote (1) joy, astonishment, or amazement, and (2) grief or excessive torment ; अहं महतां निःसीमानश्चरित्रविभूतयः (Bh. II. 35) ' Oh, the greatness of the life of the great is indeed infinite ! ' ; अहं दारुणो वज्रनिर्धार्तः (U. 2) ' Oh ! it is a terrible thunder-stroke ' ; अहं कष्टमपण्डितता विधेः (Bh. III. 110) ' Oh, Alas, the folly of the creator ! '

§ 251. \*अहो (1) is a vocative particle; as, अहो राजान् ' O kings ' ; (2) it is very generally used with adjectives and nouns in the sense of ' Oh ', ' O how ' expressive of joy, grief, or sorrow ; as, अहो मधुरमासां कन्यकानां दर्शनं (S'. 1) ' O how pleasing is the sight of these girls ! ' ; अहो सर्वस्ववस्थास्वनवद्यता रूपस्य (M. 2) ' Oh ! the faultlessness of beauty in all states ! ' (how faultless is beauty &c.) ; अहो विपाकः (U. 4) ' Oh this change of state ! ' ; अहो उन्मीलंति वैदनाः (U. 4) ; (3) it sometimes denotes *surprise* as caused by meeting with some person or thing unexpectedly ; as, अहो बकुलावलिका (M. 1) ' Oh, it is Bakulàvalikà ! '

अहो सर्वस्ववस्थासु चारुता शोभां पुष्यति । (M. 2)

सर्वः कांतमात्मीयं पश्यति । अहं तु तामेवाश्रमललामभूतां शकुंतला-  
मधिकृत्य ब्रवीमि । (S'. 2)

अहो दीप्तिमतोऽपि विश्वसनीयतास्य वपुषः । अथवोपपन्नमेतद-  
स्मिन्नूषिकल्पे राजनि । (S'. 2)

अपि ज्ञायते कतमेन दिग्भागेन गतः स जाल्म इति । (V. 1)

अहहेत्यदभुते खेदे परिक्लेशप्रकर्षयोः (मे.)

अहो धिगर्थं शोके च करुणार्थविषादयोः ।

संबोधने प्रशंसायां विस्मये पादपूरणे ॥ (मे.)

अथि जात कथयितव्यं कथय | (U. 4)

कथमीदृशेन सह वत्सस्य चंद्रकेतोर्द्वैद्वसंप्रहारमनुजानीयाम् । अथ वा इक्ष्वाकुगृहवृद्धा वयम् । प्रत्युपस्थिते च का गतिः । (U. 5)

अतिप्रबलपिपासावसन्नानि गंतुमल्पमपि मे नालमंगकानि । अलमप्रभु-रस्म्यात्मनः । सीदति मे हृदयम् । अंधकारतामुपयाति चक्षुः । अपि नाम खलो विधिरनिञ्छतोऽपि मे मरणमद्वैवोपपादयेत् । (K. 36)

अहो प्रभावो महात्मनाम् । अत्र शाश्वतं विरोधमपहायोपशांतांतरा-त्मानस्तिर्थ्यचोऽपि तपोवनवसतिसुखमनुभवति । (K. 45)

अपि नाम तयोः कल्याणिनोर्भूरिवसुदेवरातापत्ययोर्मालतीमाधवयोरभिमतः पाणिग्रहः स्यात् । (MaI.1)

अहो मे मूर्खनायाः प्रकारः । अहो यत्किञ्चनकारितायामादरः । अहो निरर्थकव्यापारेष्वभिनिवेशः । अहो बालिशचरितेष्वासकितः । (K. 120)

चाणक्यः—भद्र उपर्वण्येदानीं कुसुमपुरवृत्तान्तम् । अपि वृषलमनु-रक्ताः प्रकृतयः । चरः—अथ किम् । आर्येण तेषु तेषु विरागकारणेषु परिहृतेषु देवे चंद्रगुप्ते दृढमनुरक्ताः प्रकृतयः । (Mu. 1)

अये अश्वमेध इति विश्वविजयिनां क्षत्रियाणामूर्जस्वलः सर्वक्षत्रिय-परिभावी महानुत्कर्ष निकषः । (U. 4)

ताः स्वचारित्र्यमुद्दिश्य प्रत्याययतु मैथिली ।

ततः पुत्रवतीमेनां प्रतिपत्त्ये त्वदाङ्गया ॥ (R. XV. 73)

### ADDITIONAL SENTENCES FOR EXERCISE

भगवति मदीयेषु लेखेषु तत्रभवते त्वामुहिंश्य सभाजनाक्षराणि पातयिष्यामि ।  
(M. 5)

हा कथं सीतादेव्या इदूशं जनापवादं देवस्य कथयिष्यामि । अथ व नयोगः खल्वीदृशो मन्दभाग्यस्य । (U. 1)

**चाणक्यः**—अपि प्रचीयंते संव्यवहाराणां लाभा वः । चं.—आर्य अथ किम् । (Mu. 1)

अथ धर्मनिरुरोधादितरपक्षावलंबनद्वारेण मृत्युमंगीकरोमि एवमपि प्रथमं तावत्स्वयमागतस्य तत्रभवतः कर्पिंजलस्य प्रणयप्रसरभंगः । पुनरपरं यदि तस्य जनस्य मत्कृतादाशाभंगात्प्राणविपत्तिरूपजायते तदपि मुनिजनवधजनितं महदेनो भवेत् । (K. 160)

**चाणक्यः**—अगृहीते राक्षसे किमुत्खातं नंदवंशस्य किं वा स्थैर्यमुत्पादितं चन्द्रगुप्तलक्ष्म्याः । अहो राक्षसस्य नंदवंशे निरतिशयो भक्तिगुणः । स कर्स्म-श्चिदपि जीवति नंदान्वयावयवे वृषलस्य साचिव्यं ग्राहयितुं न शक्यते ।

(Mu. 1)

यदि यथा वदति क्षितिपस्तथा त्वमसि किं पितुख्त्कुलया त्वया ।

अथ तु वेत्सि शूचिव्रतमात्मनः पतिकुले तव दास्यमपि क्षमम् ॥ (S'. 5)

अप्यग्रणीर्मन्त्रकृतामृषीणां कुशाग्रवुद्धे कुशली गुरुस्ते । (R. V. 4)

विललाप स वाष्पगद्गदं सहजामप्यपहाय धीरताम् ॥

अभितप्तमयोपि मार्दवं भजते कैव कथा शरीरिषु ॥ (R. VIII. 43)

अपि क्रियार्थं सुलभं समित्कुशं जलान्यपि स्नानविधिक्षमाणि ते ।

अपि स्वशक्त्या तपसि प्रवर्तसे शरीरमाद्यं खलु धर्मसाधनं ॥

(Ku. V. 33)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महावाहो नैनं शोचितुमर्हसि ॥ (Bg. II. 26)

सरसिजमनुविद्धं शैवलेनापि रम्यं

मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।

इयमधिकमनोज्ञा वल्कलेनापि तन्वी

किमिवहि मधुराणां मण्डनं नाकृतीनाम् ॥ (S'. 1)

Even a fool should not be disrespected ; much less a learned man.

But suppose you take me there perforce, my mind will still be directed to my beloved, the sole object of my love

Master—Have you done the work I told you to do?

Servant—Yes ; it is long since I did it.

This king deserves praise for protecting his subjects well ; or why, it is the very duty of kings to do so.

The boy, about whom I am speaking, is very sharp.

He who gets angry for a definite cause is appeased as soon as that cause is removed.

At this the God Vishnu went to the house of Garuda. He, in his turn, came out hastily to receive his worthy master.

Is it likely that my desires will be fulfilled ?

How pitiable is the condition of these distressed persons !

It will make even a heart of stone relent.

Oh the serene beauty of this lovely garden !

How full of obstacles is the accomplishment of one's desired object ?

Alas ! I have spent away my whole time in gambling, and whom have I to blame but myself ?

Oh ! it is my own ring ; I have been searching for it these eight days. Where did you find it ?

I am tired of walking ; pr'ythee, let us now go home.

I hope you remember the man regarding whom I spoke to you a month back.

## LESSON XXII

आ, आं, आः, इति, इव, उत, एव, एवं, ओम्

§ 252. \*आ besides its meanings of 'till' and 'from' (see § 84) has the sense of 'a little, somewhat,' and is equivalent to the English *ish* in 'blackish' &c. It is prefixed to adjectives ; as, आपिंगल 'a little tawny' ; आमताना कोकि-

\* आडीशदर्थेऽभिव्याप्तौ सीमार्थे धातुयोगजे ।

लानां कूजितैः (M. 3) 'with the warblings of cuckoos somewhat drunk with passion.'

The use of आ with verbs is well-known.

(a) †आ is sometimes used in recollecting past events ; as, आ एवं किल सदासीत् (U. 6) 'Ah ! such indeed was then the case' ; and sometimes, merely as an expletive ; as, आ एवं अन्यसे (G. M.)

§ 253. \*आं is used in recollecting a past occurrence, and is sometimes used as an enclitic particle, showing determination ; as, किनाम दंडकेयं—(सर्वतो विलोक्य)—आं (U. 2) 'is this surely the Dandakà forest ?' (looking all around) 'Oh yes,' (I now recollect) ; आं चिरस्य प्रतिबुद्धोऽस्मि (G. M.) 'indeed, I have awakened after a long time.'

(a) Occasionally it is used in giving answers in the sense of 'yes' ; as, आं देव्याः पार्श्वगतोसी जनश्चित्रे दृष्टः (M. 1) 'yes, that person standing near the queen, was seen in a picture.'

§ 254. ‡आः is used to denote 'pain' or 'anger' ; as, आः शीतं (G. M.) 'Oh, how chill it is !' आः कथमद्यापि राक्षस-आसः (U. 1) 'Ah ! is there still disturbance from demons' ?

§ 255. The particle इति is most generally used to report the very words spoken or supposed to be spoken by some one as expressed by the *direct construction* in English. It takes the place of the quotation marks or 'that' occurring in oblique narrations, and is used at the end of the words of a speaker which are quoted ; as, आज्ञप्तोऽस्मि राज-श्यालकेन । स्थावरक प्रवहणं गृहीत्वा जीर्णोद्यानमागच्छेति (Mk. 6) 'I have been ordered by the king's brother-in-law—Sthàavaraka, come with the carriage to the old garden' ; तयोर्मुनि-कुमारक्योरन्यतरः कथयति अक्षमालामुपयाचितुमागतोऽस्मीति (K. 151) 'one of the two young sages says, 'I have come to ask

† आ प्रगृह्यः स्मृतौ वाक्ये । (अ.)

\* आं स्मृतौ चावधारणे । (वि.)

‡ आस्तु स्यात्कोपपीडयोः । (अ.)

for the rosary of beads,' or 'says *that* he has come to ask' &c.

*Obs.* In translating oblique constructions into Sanskrit, the words as they would stand in the *direct* construction are translated with इति at the end of the words quoted; 'Rāma said to me that he would give me money whenever I wanted it' रामो मामुवाच । यदा यदा धनेन तव प्रयोजनं स्यात् तदा तदाहं तत्तुभ्यं दद्यामिति, or दद्यामिति रामो मामुवाच.

(a) The particle इति, being in this sense used to indicate an assertion, requires that all the conditions of a distinct assertion or proposition should be fulfilled, i.e., there must be at least a *subject* and a *verb* in the sentence quoted; as, क्रमादमुं नारद इत्यबोधि सः (S'i. 1. 3) 'he by degrees recognized him *to be* Nārada'; अवैमि चैनामनघेति (R. XIV. 40) 'I know her *to be* innocent (guiltless).' Here it would be wrong to say क्रमादमुं नारदमित्यबोधि सः or एनामनघामित्यवैमि. If इति be not used, the accusative may be used.

§ 256. \* Besides this general sense, इति has the following senses:—(1) 'Cause', as expressed in English by 'because', 'since', 'on the ground that'; वैदेशिकोस्मीति पृच्छामि कः पुनरसी जामाता (U. 1) 'I ask you because I am stranger, who is this son-in-law'; लब्धास्पदोऽस्मीति विवादभीरोः (M. 1) 'of him who is afraid of (shrinks from) a contest on the ground that he has secured a footing'; (2) 'purpose' or 'motive'; शरीरस्य मा विनाशो भूदिति मयेदमुत्क्षिप्य समानीतं (K. 320) 'I brought the body up that it should not be destroyed' (*lest it be destroyed*); (3) 'thus' to mark the conclusion; इति तृतीयोङ्कः 'thus (ends) the third act'; पृथिव्याप्स्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि 'earth, water....these are the *dravyas*'; (4) 'so', 'in this manner', 'of this description'; इत्युक्तवन्तं परिरभ्य दोऽर्था (Ki. XI. 10) 'having clasped in his arms him who-

\*इति स्वरूपे साक्षिध्ये विवक्षानियमे मते ।

हेतौ प्रकारप्रत्यक्षप्रकाशोप्यवधारणे ॥

एवमये समाप्तौ स्यात् । (हे)

had 'said so'; गौरश्वो हस्तीति जातिः 'Jati (kind) is of this nature or description, as, a cow, a horse, an elephant'; (5) 'as follows', 'to the following effect'; in denoting what is related afterwards; रामाभिधानो हरिरित्युवाच (R. XIII. 1) 'Hari by name (in the form of) Rāma, said as follows'; (6) 'in the capacity of', 'as regards', 'as for' to show the capacity in which a thing is considered; as, पितेति स पूज्यः, अध्यापक इति निन्द्यः 'as a father, he must be respected, as a teacher, censured'; शीघ्रमिति सुकरं निभूतमिति चित्तनीयं भवेत् (S'. 3) 'as for (doing it) quickly, it is easy; as for (doing it) secretly, it is a question (must be thought of)'; (7) 'an opinion accepted'; इत्यापिशलिः (G. M.) 'such is the *opinion* of Āpis'ali'; (8) 'an illustration'; इन्दुरित्तु-रिव श्रीमानित्यादौ तदनन्वयः (Chandraloka).

*Obs.* The senses स्वरूप and प्रकार are allied to each other; while प्रत्यक्ष, प्रकाश and अवधारण are very rare.

(a) इति is joined to कि to form a strong question, 'why indeed', 'why to be sure'; किमित्यपास्याभरणानि यौवने धूतं त्वया वार्षकशोभि वल्कलं (Ku. V. 44) 'why indeed have you cast off ornaments, and put on, in your youth, a bark-garment befitting (only) old age'?

§ 257. \* इव is generally used to show comparison, and is put after the standard of comparison; as, वैनतेय इव विनतानंदजननः (K. 5) 'he was like Vainateya who gave delight to Vinatā' (or 'those who submitted to him'); so संसारः अर्णव इव 'the ocean-like worldly existenee.'

*Obs.* The words connected by इव must be in the same case; महीमिव जलभूतदेहां कन्यकां ददर्श (K. 131) 'he saw a girl who was like the earth, whose surface is filled with water (who supported her body by means of water)'; दिवसेनेव मित्रानुवर्तिना विलासिजनेनाधिष्ठिता (K. 51) 'inhabited by amorous people who followed their friends like day following the sun.'

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\* ईषदर्थोपमोत्त्रेक्षावाक्यभूषणयोरिव । (G. M.)

(a) Its other senses are:—(1) ‘*a little*’, ‘*somewhat*’; कडार इवायं (G. M.) ‘he is somewhat tawny’; (2) ‘*as if*’; ‘*as it were*’; मृगानुसारिणं पिनाकिनमिव पश्यामि (S'. 1) ‘I, as it were, see (before me) Pinākin following a deer’; यो जहासेव वासुदेवं (K. 5) ‘who, as if, laughed at (ridiculed) Vāsudeva.’

(b) इव is added to interrogative pronouns and their derivatives, in the sense of ‘*possibly*’, ‘*I should like to know*’, ‘*indeed*’, as, विना सीतादेव्या किमिव हि न दुखं रघुपते: (U. 6) ‘what possibly (I should like to know) will not be distressful to the lord of Raghus separated from the queen Sītā’; परायत्तः प्रीतेः कथमिव रसं वेत्तु पुरुषः (Mu. 3) ‘how possibly should a dependent person know the taste of happiness’?

§ 258. उत् is generally used in the sense of ‘*or*’, to express different alternatives, and is, in this sense, usually the correlative of कि ‘*whether*’, the place of उत् being also taken by आहो, उत्ताहो, आहोस्वित्; as, न जाने किमिदं वल्कलानां सदृशमुताहो जटानां समुचितं किं तपसोऽनुरूपमाहोस्वद्धर्मोपदेशांगमिदं (K. 151) ‘I know not whether this is worthy of your bark-garments, or suitable to your matted hair; whether it befits your penance, or forms part of your religious instructions.’

(a) उत् when repeated, has the sense of ‘*either—or*’; as, एकमेव वरं पुंसामुत राज्यमुताश्रमः (G. M.) ‘one thing only is preferred by men, either a kingdom (sovereignty) or a hermitage.’

§ 259. Used by itself उत् has these senses:—(1) ‘*doubt*’, ‘*uncertainty*’, ‘*guess*’; स्थाणुरयमुत पुरुषः (G. M.) ‘may it be a post or a human being’; (2) in asking a question; उत् दंडः पतिष्यति (*ibid.*) ‘will the stick fall’?

*Obs.* The sense अत्यर्थ is very rare.

§ 260. एव is most frequently used to strengthen and emphasize the idea expressed by a word. In this sense it may be variously rendered by ‘*just*’, ‘*same*’, ‘*very*’,

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† उत् प्रश्ने वितकं स्यादुतात्पर्यविकल्पयोः । (वि.)

\* only'; 'alone', 'already', 'the very moment,' 'scarcely'; as, एषमेव 'exactly so', 'just so'; अर्थोऽमणा विरहितः पुरुषः स एव (Bh. II. 49) 'that very man (the same man) devoid of the warmth of wealth'; सा तथ्यमेवाभिहिता भवेन (Ku. III. 63) 'she was told by S'iva only the truth' (nothing but the truth); नास्तैव निभिन्नारातिहृदयः (K. 5) 'who broke through the hearts of his enemies only by his name'; उपस्थितेयं कल्याणी नाम्नि कीर्तित एव यत् (R. I. 87) 'since she is here the moment her name was uttered' (immediately on mentioning her name) भवितव्यमेव तेन (U. 4) 'it will take place.'

§ 261. \* एवं is most frequently used in the sense of 'so', 'thus', 'in this manner', either with reference to what precedes or follows, or in giving directions to do a certain thing; as, एवमुक्तः कपिजलः प्रत्यवादीत् (K. 151) 'Kapiñjala, thus addressed (by me), replied.'

(a) It is also used to show 'assent' (yes, indeed); as, एवमेतत् (U. 1) 'quite so,' 'yes, you are right'; एवं कुर्मः 'yes, we shall do so.'

*Obs.* एवं is rarely used to show 'likeness' or 'determination.'

§ 262. †ओम् is not a particle of frequent occurrence. It is generally used to mark an auspicious beginning; as, ओं अस्मिन्मीडे पुरोहितं; or to mark the conclusion of a sacred ritual or prayer, in the sense of 'amen'; ब्रह्म भूः भुवः स्वरोम्.

(a) It occurs in classical literature in the sense of 'yes,' 'very well,' signifying 'assent' or 'approbation'; as, ओमित्युच्यताममात्यः (Mal. 6) let the minister be told, 'I shall do so (very well)'; द्वितीयेश्चेदोमिती द्वूमः (S. D. I).

भर्तृदारिके आर्यायाः पण्डितकौशिक्या इव स्वरसंयोगः श्रूयते।

(M. 5)

\* एवं प्रकारोपमयोरंगीकारेऽवधारणे । (वि.)

† ओमित्यनुमतौ प्रोक्तं प्रणवे च्याप्युपक्रमे । (वि.)

उत्खातिनी भूमिरिति मया रश्मिसंयमनाद्रथस्य मंदीकृतो वेगः ॥  
(S'. 1)

प्रथममिति प्रेक्ष्य दुहितृजनस्यैकोऽपराधो भगवता मर्षयितव्यः ॥  
(S'. 4)

अतिभूमिं गतेन रणरणकेनार्यपुत्रशून्यमिवात्मानं पश्यामि । (U. 1)  
सखे करटक किमित्ययमुदकार्थी स्वामी पानीयमपीत्वा सचकितो मंदं  
मंदमवतिष्ठते । (H. 2)

सखे पुण्डरीक सुविदितमेतन्मम केवलमिदमेवपृच्छामि यदेतदारब्धं  
भवता किमिदं गुरुभिरुपदिष्टमुत धर्मशास्त्रेषु पठितमुत मोक्षप्राप्तियुक्ति-  
रियमाहोस्त्विदन्यो नियमप्रकारः (K. 155)

सीता—एते चत्वारो भरतरो विवाहदीक्षिता यूयम् । अहो जाने  
तस्मिन्नेव प्रदेशे तस्मिन्नेव काले वर्ते ।

रामः—एवम् । U. 1.

पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् ।

सन्तः परीक्ष्यान्यतरद्भजंते मूढः परप्रत्ययनेयबुद्धिः । (M. 1)

यदभावि न तद्भावि भावि चेन्न तदन्यथा ।

इति चिन्तविषष्वनोऽयमगदः किं न प्रीयते ॥ (H. 1)

प्रकृत्यैव प्रिया सीता रामस्यासीन्महात्मनः ।

प्रियभावः स तु तया स्वगुणैरेव वर्धितः ॥

तथैव रामः सीतायाः प्राणेभ्योऽपि प्रियोऽभवत् ।

हृदयं त्वेव जानाति प्रीतियोगं परस्परम् ॥ (U. 6)

ययातेरिव शर्मिष्ठा भर्तुर्बहुमता भव ।

पुत्रं त्वमपि समाजं सेव पूर्हमवान्त्विहि ॥ (S'. 4)

लिपतीव तमोऽगानि वर्षतीवांजनं नभः ।

असत्पुरुषसेवे दृष्टिर्विफलतां गता ॥ (Mk. 5)

## ADDITIONAL SENTENCES FOR EXERCISE

किमिव दुष्करमकरुणानां यतः सोऽयलेनैव पात्पर्मधिरुहचैककशः  
फलानीव तस्य वनस्पते: शाखासंधिभ्यः कोटरांतरेभ्यः शुकशावकानप्रहीदपग-  
तासंश्च कृत्वा क्षितावपातयत् । (K. 33)

स मद्वचनानन्तरमेव न वेद्धि किमसहयवृत्तेर्मदनज्वरस्य वेगादुत सद्यो-  
विपाकस्यात्मनो दुष्कृतस्य गौरवादाहोस्त्विन्मद्वचस एव सामर्थ्यादाच्छिन्न-  
मूलस्तररिव क्षितावपतत् । (K. 312)

पात्रविशेषन्यस्तं गुणान्तरं व्रजति शिल्पमाधातुः ।

जलमिव समुद्रशुक्तौ मुक्ताफलतां पयोदस्य ॥ (M. 1)

सर्वोपमाद्रव्यसमुच्चयेन यथाप्रदेशं विनिवेशितेन ।

सा निर्मिता विश्वसूजा प्रयत्नादेकस्थसौदर्यदिवदृक्षयेव ॥ (Ku. I. 49)

का कथा वाणसंधाने ज्याशब्देनैव दूरतः ।

हुंकारेणेव धनुषः स हि विघ्नानयोहति ॥ (S'. 3)

गत एव न ते निवर्तते स सखा दीप इवानिलाहृतः ।

अहमस्य दशेव पश्य भासविषहयव्यसनेनःधूमिताम् ॥ (Ku. IV. 30)

स्वशरीरशरीरिणावपि श्रुतसंयोगचिपर्ययौ यदा ।

विरहः किमिवानुतापयेद्वद बाह्यचैविषयैविपश्चितम् ॥ (R. VIII. 89)

प्रयान्तीव प्राणाः सुतनु हृदयं ध्वंसत इव ।

ज्वलन्तीवांगानि प्रसरति समंतादिव तमः । (Mal. 9)

किमात्मनिर्वादिकथामुपेक्षे जायामदोषामुत संत्यजामि ।

इत्येकपक्षाश्रयविकलवत्वादासीत्त दोलाचलचित्तवृत्तिः ॥ (R. XIV. 34)

A wicked person is not to be trusted because he speaks sweet words.

He has been staying here for the last two months that he might be acquainted with the learned men of the city.

He, hastily coming up to me, as if enraged, said that I had greatly offended him.

That misfortunes never come singly is a wise saying often realized by men in this world.

When the enemies fell upon us like so many hail-stones, we did not know what to do.

Not being fed with food for a long time, he became, as it were, ready to die.

The whole world considers me to be powerless because I do not harm any body.

Immediately on hearing my words, the rash man, with only one attendant, became ready to run the risk.

I do not know what to do next; whether I should stay in this town, or leave it.

He remained thinking whether the person standing before him was his enemy, or some spy disguised as an ascetic, or actually some beggar needing protection.

### LESSON XXIII

कच्चित्, क्व-क्व, कामम्, किं (किमु, किमुत, किपुनः)  
किल्, केवलं & खलु

§ 263. \* कच्चित् implies some hope expressed by the speaker, and has the sense of 'I hope that,' &c. It is interrogative in form, in which the expected answer is 'yes' or 'no' according to the form of the question; as, शिवानि वस्तीर्थजलानि कच्चित् (R. V. 8) 'are your holy waters undisturbed?' (I hope they are &c.); कच्चिन्न वाय्वादिरुपप्लव आश्रमपादपानां (ibid. 6) 'I hope no accident, such as a hurricane, befalls the trees in the hermitage' (no, it does not).

§ 264. † क्व means 'where'; and when it is repeated with two or more assertions, it denotes *great difference*, or *excessive*

\* कच्चित् कामप्रवेदने। (अ.)

† द्वौ क्वशब्दौ महदन्तरं सूचयतः (Mallinātha on R.I.2)

*incongruity* or *unfitness*, as, कव सूर्यप्रभवो वंशः कव चात्पविषया मतिः (R. I. 2) ‘where the raee born from the Sun, and where (my) intelleet of a limited seope’ (there is a very great *distance* between the two, the intelleet being quite unable to deseribe the raee); तपः कव वत्से कव च तावकं वपुः (Ku. V. 4) ‘what a great ineongruity is there between penancee and thy body’ (thy delicate body is unfitted to practise penancee).

§ 265. † कामं means ‘at will’, ‘to one’s satisfaction’; but its most general use in classieal literature is in the sense of ‘*granted that*,’ ‘*admitting*,’ ‘*supposing for a moment*’, being usually followed by तु or तथापि or a similar word as its correiative; as, कामं न तिष्ठति मदाननसंमुखी सा भृयिष्ठमन्यविषया न तु दृष्टिरस्याः (S'. 1) ‘granted (admitting) that she does not stand facing me, still her glanee is for the most part, not direeted to anything else.’

§ 266. \* कि is mostly used in asking questions in the sense of ‘*why*,’ ‘*wherfore*; as, तत्रैव कि न चपले प्रलयं गतासि (Mu. 2) ‘wherfore, O siekle goddess, wert thou not destroyed at that very plaee?’; sometimes it enters into compounds in the sense of ‘*bad*; as, स कि सखा साधु न शास्ति योजधिष्ठ (Ki. I. 5) ‘is he a friend (*i.e.*, he is a bad friend); who does not properly advise his lord?’

§ 267. कि when followed by वा, उत, आहो &c. has the sense of ‘*whether—or*; as, ज्ञायतां किमेतदारण्यकं ग्राम्यं वेति (P. I. 1) ‘let it be aseertained whether this (animal) is wild or domesticated.’ For the use of कि with उत &c. see § 258.

(a) † कि is usually joined to उ, उत, or पुनः in the sense of ‘*how much more*,’ ‘*how much less*,’ ‘*much more*,’ ‘*much less*; as, एकैकमप्यनर्थयि किमु तत्र चतुष्टयं (H. 1) ‘even one of these

† कामं प्रकामेऽनुमतावसूयानुगमेऽपि च । (वि.)

\* कि पृच्छायां जुगुप्सने । (अ.)

† किमु संभावनायां स्यात् विमर्शं चापि दृश्यते । (मे.)  
किमुतातिशये प्रश्ने विकल्पे च प्रयुज्यते । (वि.)

taken singly will cause ruin, how much more, all the four'; चाणक्येनाहृतस्य निर्दोषस्यापि शंका जायते किमुत सदोषस्य (Mu. 1) 'suspicion (fear) is aroused in even an innocent person (when) summoned by Chānakya, much more then, in a guilty person'; मयि नांतकोपि प्रभु प्रहर्तुं किमुतान्यहिस्ताः (R. II. 62) 'even the Destroyer is not able to strike (hurt) me, much less other wild animals'; स्वयं रोपितेषु तस्यु उत्पद्यते स्तेहः किं पुनरंगसंभवेष्वपत्येषु (K. 291) 'affection is felt even for trees planted by oneself much more for one's own children'; भवादृशस्य त्रैलोक्यमपि न क्षमं परिपंथीभवितुं किं पुनर्युधिष्ठिरबलं (Ve. 3) 'even the three worlds dare not come in the way of a person like you, much less the army of Dharma.'

*Obs.* किमु is also used to denote 'uncertainty', or 'doubt'; as, किमु विषविसर्पः किमु मदः (U. 1) 'may it be the spreading of poison (over the body), or excessive delight'?

§ 268. The general sense of किल is 'verily', 'indeed', 'assuredly', and it follows the word on which it lays stress; as, अर्हति किल कितव उपद्रवं (M. 4) 'the rogue does deserve annoyance'; प्रत्यूहः सर्वसिद्धीनामुत्तापः प्रथमः किल (H. 3) 'previous over-excitement is verily an obstacle to all accomplishments (of desired objects).'

§ 269. \*किल is also used in (1) the sense of 'as is reported', 'as they say'; as, बभूव योगी किल कार्तवीर्यः (R. VI. 38) 'there was, as is reported, a Yigin, Kārtavīrya'; जघान कंसं किल चासुदेवः (Mbh.) ; (2) to express a feigned action; as, प्रसह्य सिंहः किल तां चकर्ष (R. II. 27) 'a false lion seized her with violence'; पयस्यगाथे किल जातसंभर्मा (Ki. VIII 48); (3) to express hopes or expectations; as, पार्थः किल विजेष्यते कुरुन् (G. M.) 'I hope Pārtha will conquer the Kurus.'

*Obs.* The senses अस्ति 'dislike' and न्यक्करण 'contempt' (एवं किल केचिद्वदंति and त्वं किल योत्स्यते) given by Vardhamāna, are found when किल is joined with कि as, न श्रद्धये कि किल

\* वार्तासंभाव्ययोः किल । (अ.)

किल इत्यागमारचिन्यक्करणसंभाव्यहेत्वलीकेषु । (ग. म.)

त्वं शूद्रान्नं भोक्ष्यसे (S. K.) 'I cannot believe that you will eat the food of Sūdras.'

The sense हेतु is very rare.

§ 270. केवल् is an adverb meaning 'only', 'merely', but it is sometimes used as an adjective also; as, निषेद्धयी स्थंडिल् एव केवले ( Ku. V. 12 ) 'sitting on the bare altar' ( without any coverlet ).

(a) The combination of न केवल with अपि or किंतु in the sense of ‘not only—but’ is very common; as, वसु तस्य विभोर्न केवलं गुणवत्तापि परप्रयोजना (R. VIII. 31) ‘not only his wealth, but even his possession of good qualities, was for the sake of others.’

(b) प्रत्युत sometimes takes the place of अपि; as, अयं वत्सो न केवलं धिरयते प्रत्युत प्रांजलिना गरुडेन पर्युपास्यमानस्तिष्ठति (Nàg. 5) 'not only is my child alive, but (on the contrary) he is waited upon by Garuda with folded hands.'

§ 271. त्रिखलु is used in the following senses :—(1) ‘indeed,’ ‘surely,’ ‘verily,’ for the sake of emphasis, or as an expletive; मार्गं पदानि खलुते विषमोभवन्ति (S'. 4) ‘thy footsteps do indeed fall uneven (trip) on the way’; (2) ‘Conciliation’ as an entreating word; न खलु न खलु वाणः सञ्जिपात्योऽयमस्मिन् (S'.1) ‘pray, let not the arrow be discharged at this’; so न खलु न खलु मुगधे साहसं कार्यमेतत् (Nàg. 2); (3) ‘an inquiry,’ as a softened question; न खलु तामभिकृद्धो गुरुः (V. 3) ‘I should like to know if the preeceptor did not get angry with her’ (was he not angry with her ?); (4) with gerunds, having a prohibitive sense, like अलं (see § 57); निर्धारितेर्थे लेखेन खलकृत्वा खलु वाचिकं (S'i. II. 70) ‘when any matter is determined (decided) by a letter, do not indeed add a verbal message’ (it is unnecessary); (5) ‘reason’ (for); न विदीर्ये कठिनाः खल स्त्रियः

+ निषेधवाक्यालंकारज्ञासानन्तरे खल । (अ.)

खलु इति निषेधवाक्यालंकारजिज्ञासानुनयनियमनिश्चयहेतुविषादेषु ।  
(ग.म.)

(Ku.IV. 5); 'I am not shattered to pieces, for women are hard' (this is given by Vardhamāna as an instance of विषाद् 'dejection'); so विधिना जन एष चंचितस्त्वदधीनं खलु देहिनां सुखं (Ku. IV. 10). (6) it is sometimes used merely as an expletive or to add grace to the sentence.

*Obs.* The senses नियम and निश्चय in G. M. are nearly identical.

विकारं खलु परमार्थतोऽज्ञात्वा ऽनारंभः प्रतीकारस्य । (S'. 3)

न खलु विदितास्ते तत्र निवसंतश्चाणक्यहतकेन—अथ किम् ।

(Mu. 2)

भर्तृगतया चित्यात्मानमपि नैषा विभावयति किं पुनरागंतुकम् ।

(S'. 4)

द्वावपि किलागमिनौ प्रयोगनिपुणौ च । किन्तु शिष्यागुणविशेषेण  
गणदास उन्नमितोपदेशः । (M. 3)

अनुत्सेकः खलु विक्रमालंकारः । (V. 1)

भो न केवलं रूपे शिल्पे ऽप्यद्वितीया मालविका । (M. 2)

वत्से सीते स्वहस्तावचितैः पुष्पैः सवितारं देवमुपतिष्ठस्व । न च  
त्वामवनिपृष्ठचारिणीमस्मल्लभावाद्वनदेवता अपि द्रक्ष्यन्ति किं पुनर्मर्त्याः ।  
(U. 3)

गर्भेश्वरत्वमभिनवयौवनत्वमप्रतिमरूपत्वमगानुषशक्तिलं चेति महतीयं  
खल्वनर्थपरंपरां । सर्वाविनयानामेकैकमप्येषामायतनं किमुत समवायः ।  
(K. 103)

भोः, कामं धर्मकार्यमनतिपात्यं देवस्य । तथापीदानीमेव धर्मसिना-  
दुत्थिताय पुनरुपरोधकारि कप्वशिष्यागमनमस्मै निवेदितुम् नोत्सहे ।  
(S'. 5)

एवं कदलीदलेनानवरतं वीजयतः समुद्भून्मे मनसि चित्ता । नास्ति

खल्वसाध्यं मनोभुवः । क्वायं हरिण इव वनवासनिरतः स्वभावमुग्धो  
जनः क्वच च विविधविलासरसराशिर्गीर्धर्वराजपुत्री महाश्वेता । (K. 157)

निवार्यतामालि किमप्ययं वटुः पुनर्विवक्षुः स्फुरितोत्तराधरः ।  
न केवलं यो महतोऽपभाषते शृणोति तस्मादपि यः स पापभाक् ॥  
(Ku. V. 83)

किमपेक्ष्य फलं पयोधरान्वनतः प्रार्थयते मूर्गाधिपः ।

प्रकृतिः खलु सा महीयसः सहते नान्यसमुन्नतिं यया । (K. II. 21)

कञ्चिदेतच्छ्रुतं पार्थं त्वयैकाग्रेण चेतसा ।

कञ्चिदज्ञानसंमोहः प्रणप्टस्ते धनंजय ॥ (Bg. XVIII. 72)

कामं नृपाः सन्तु सहस्रशोऽन्ये राजन्यतीमाहुरनेन भूमिम् ।

नक्षत्रताराग्रहसंकुलापि ज्योतिष्मती चंद्रमसैव रात्रिः ॥ (R. VI. 22)

क्व वयं क्व परोक्षमन्मथो मूर्गशावैः सममेधितो जनः ।

परिहासविजलिपतं सखे परमार्थेन न गृह्यतां वचः ॥ (S'. 2)

### ADDITIONAL SENTENCES FOR EXERCISE

वयस्य मया न साधु समर्थितमापत्प्रतीकारः किल प्रमदवनोद्यान-  
प्रवेश इति । (V. 2)

भगवन्तं जावालिमवलोक्याहमचिन्तयम् । तपस्विनां प्रतनुतपसामपि तेजः  
प्रकृत्या दुःसहं भवति किमुत सकलभुवनवंदितचरणानां मुनीनाम् । एवं-  
विघानामधक्षयकारिणाम् पुण्यानि नामग्रहणान्यपि महामुनीनां किं पुनर्दर्शनानि ।  
(K. 43)

आजन्मनः शाठ्यमशिक्षितो यस्तस्याप्रमाणं वचनं जनस्य ।

परातिसंधानमधीयते यैविद्येति ते संतु किलाप्तवाचः ॥ (S'. 5)

यदृच्छ्या त्वं सकृदप्यवंध्ययोः पथि स्थिता सुंदरि यस्य नेत्रयोः ।

त्वया विना सोऽपि समुत्सुको भवेत्सखीजनस्ते किमु रुद्धसौहृदः ॥ (V.1)

न केवलं दरीसंस्थं भास्वतां दर्शनेन वः ।

अंतर्गतमपास्तं मे रजसोऽपि परं तमः ॥ (Ku. VI. 60)

न केवलं तद्गुरुरेकपार्थिवः ।

क्षितावभूदेकधनुर्धरोपि सः । (R. III. 31)

सुखश्रवा मंगलतूर्यनिस्वनाः प्रमोदनृत्यैः सह वारयोषिताम् ।

न केवलं सद्यनि मागधीपतेः पथि व्यजूम्भन्त दिवौकसामपि ॥ (R. III. 19)

रघुमेव निवृत्तयौवनं तमसन्यन्त नवेश्वरं प्रजाः ।

स हि तस्य न केवलां श्रियं प्रतिपेदे सकलानुणानपि ॥ (R.VIII. 5)

मेघालोके भवति सुखिनोप्यन्यथावृत्ति चेतः

कंठाश्लेषप्रणयिनि जने किं पुनर्दूरसंस्थे । (Me. 3)

दृष्टे सूर्ये पुनरपि भवान् वाहयेदध्वशेषं

मंदायन्ते न खलु सुहृदामभ्युपेतार्थकृत्याः ॥ (Me. 39)

स्त्रीणामशिक्षितपटुत्वममानुषीषु

संदृश्यते किमुत याः प्रतिबोधवत्यः ।

प्रागंतरिक्षगमनात्स्वमपत्यजात-

मन्यैद्विजैः परभूताः खलु पोषयन्ति ॥ (S'. 5)

कव रुजा हृदयप्रमाथिनी कव च ते विश्वसनीयमायुधम् ।

मृदुतीक्ष्णतरं यद्युच्यते तदिदं मन्मथ दृश्यते त्वयि ॥ (M. 3)

कामं प्रिया न सुलभा भनस्तु तद्भावदर्दशनाश्वासि ।

अकृतार्थेऽपि मनसिजे रतिमुभयप्रार्थना कुरुते ॥ (S'. 2)

It is reported that the king has become exceedingly angry with us for our carelessness.

I shall not forget a person who may be but once seen; much less an old friend.

Even inanimate things in this penance-forest appear to be possessed of a purifying power; how much more objects possessed of life.

When I went to him, he reviled not only me, but the preceptor himself.

Not only do no people hate me, but on the contrary they feed me with food.

I hope it has not reached the King's ears that it was I who ordered the *kaumudi* festival to be at once stopped.

We find that even persons that are born rich are not completely happy in this world ; much less are those who have to gain their livelihood by various kinds of troublesome occupations.

I earnestly hope that you will spare the life of this helpless creature. Good men hesitate to kill their very enemy ; much less an innocent creature like this child.

I hope you are all going on uninterruptedly with your religious austerities.

Granted that you are possessed of all good qualities, still I consider it my duty to advise you, because youth is subject to temptations.

True that I do not remember to have married her ; nevertheless my mind is greatly affected at seeing her.

Is there any congruity between thy sacred learning and this fickle state of heart ?

The acts of kings, naturally unfathomable, cannot be sounded by men like me whose knowledge is very limited (*use क्व—क्व*).

## LESSON XXIV

**च (च—च), जातु, तत्, ततः, तथा, तावत् & तु**

**§ 272.** \***च** is, by pre-eminence, a copulative conjunction, and joins words or assertions together. It does not stand in the same place as 'and' in English or 'et' in Latin. It is used with each of the words or assertions which it joins together, or is used after the last of the words or assertions so joined, but it can never stand first

\* चान्वाच्ये समाहारेष्यन्योन्यार्थे समुच्चये ।  
पक्षांतरे तथा पादपूरणेऽप्यवधारणे ॥ (वि.)

in a sentence ; as, रामश्च गोविंदश्च or रामो गोविंदश्च 'Rāma and Govinda'; तंडुलानानयति च तान् पचति चौदनं भुक्ते च or तंडुलानानयति तान् पचत्योदनं भुक्ते च 'he brings rice, cooks them, and eats the cooked food.' But it is generally better to use च last, rather than repeat it after each connected word. as, कुलेन कान्त्या वयसा नवेन गुणेश्च तैस्तैविनयप्रधानैः (R. VI. 79).

(a) Not unfrequently च is admitted to any other part of a sentence than the first word; as, अथ गजस्तं प्रणम्य प्रस्थितः। शशकाश्च तद्विनादारभ्य सुखेन तिष्ठन्ति (P. III. 1) 'then the elephant, bowing down to him, went away, and the hares lived happily from that day.'

(b) च when used with न has sometimes the sense of 'neither,' 'nor'; as, न च न परिचितो नचाप्यगम्यः (M. 1) 'neither is he unknown nor unapproachable.'

(c) Sometimes it has disjunctive force, and may be translated by 'but,' 'still,' 'nevertheless'; as, शांतमिद-माश्रमपदं स्फुरति च बाहुः (S'. 1) 'this hermitage is tranquil, still my arm throbs.'

*Obs.* In this sense च is generally repeated; see the next section.

(d) Rarely it has also the sense of 'indeed,' 'verily,' having the force of एव; as, अतीतः पंथानं तव च महिमा वाङ्मनसयोः (G. M.) 'your greatness indeed transcends the range of speech and mind.'

(e) It is sometimes used to denote 'condition' (=चेद् or यदि); as, जीवितं चेच्छसे मूढ हेतुं मे गदतः शृणु (M. b.), i.e., जीवितमिच्छसे चेद् &c.

(f) Or it may be used as an expletive, as, भीमः पार्थस्तथैकं च (G. M.).

*Obs.* Lexicographers give as the sense of च, अन्वाचय, समाहार, इतरेतर, समुच्चय, which are included in the general idea of 'conjunction' or 'copulation' denoted by च. अन्वाचय means 'connecting a subordinate fact with a

principal one'; as, भिक्षामट गां चानय 'go to beg and (while doing so) bring the cow'; समाहार is 'collective combination'; as, पाणी च पादी च पाणिपादं; इतरेतर is 'mutual connection'; as, प्लक्षस्त्र न्यग्रोवश्च प्लक्षन्यग्रोधी; समुच्चय is 'aggregation'; as, पचति च पठति च.

§ 273. च is frequently repeated with two assertions (1) in the sense of '*on the one hand—on the other hand,*' '*though yet*' to denote antithesis; as, न सुलभा सकलेन्दुमुखी च सा किमपि चेदमनंगविचेष्टितम् (V. 2) 'on the one hand that full-moon-faced woman is not easy to obtain; and on the other hand there is this unaccountable working of Love'; or '*that full-moon-faced lady &c.... and yet*' &c.; (2) or to express *simultaneous* or *undelayed* occurrence of two events, as denoted by '*no sooner than*' or '*as soon as*' &c. in English; as, ते च प्रापुरुदन्वन्तं बुवुधे चादिपूरुषः (R. X. 6) 'no sooner did they reach the ocean than the Supreme Being (Vishnu) awoke.'

§ 274. जातु means '*at all*', '*possibly*', '*perhaps*'; as, कि तेन जातु जातेन (P. I. 1) 'what possibly is the use of him being born'; न जातु वाला लभते स्म निर्वृतिं (Ku. V. 55) 'the maiden did not at all enjoy (never enjoyed) pleasure.'

*Obs.* Panini lays down that जातु is used with the Potential in the sense of 'not allowing,' 'not suffering'; as, जातु यत्वादृशो हर्ति निदेन्न मर्षयामि (S. K.) 'I do not suffer (allow) that a person like you should censure Hari.'

§ 275. तद् is a pronoun (see § 132 for its uses) and an adverb. In the latter case it means (1) '*for that reason*', '*therefore*', '*consequently*'; as, राजपुत्रा वयं तद्विग्रहं श्रोतुं नः कुतूहलमस्ति (H. 3) 'we are princes; therefore, we have a desire to hear of war'; (2) '*then*', '*in that case*' often as the correlative of यदि; as, तदेहि विमर्दकमां भूमिमवतरावः (U. 5) 'come, then, let us go to a place fit for our combat'; तथापि यदि महत्कुतूहलं तत्कथयामि (K. 136) 'still if you have a great curiosity, (then) I shall relate.'

§ 276. ततः is often used for the ablative forms of तद् such as, तस्मात्, तस्याः, ततोन्यत्रापि दृश्यते (S. K.) = तस्मादन्यत्रापि; but it is oftener used as an adverb. It primarily means 'thence,' 'from that place'; and generally, 'then,' 'afterwards,' 'thereupon'; as, ततः कतिपयदिवसापगमे (K. 110) 'afterwards (then) some days having elapsed.' It also means (1) 'for that reason,' 'therefore,' 'consequently,' as a correlative of यतः; (2) 'then,' 'in that case' serving as a correlative of यदि; as, यदि गृहीतमिदं ततः किम् (K. 120) 'if this be caught, then what would happen?'; (3) sometimes 'beyond that,' 'further,' 'moreover'; ततः परतो निर्मनुष्मरण्यं (K. 121) 'beyond that is a tenantless (dreary) forest.'

(a) ततस्ततः (ततः + ततः) is used in dialogues in the sense of 'what next,' 'go on,' 'proceed'; as, राक्षसः—उभयोरप्यस्थाने प्रयत्नः। ततस्ततः (Mu. 2) Rākshasa—The attempt of both was out of place.—Well what (happened) next? (i.e., proceed)?—

§ 277. \*तथा means 'so,' 'thus,' 'in that manner'; as, तथा मां वंचयित्वा (S'. 5) 'having deceived me in that manner'; सूतस्तथा करोति (V. 1) 'the charioteer does so (accordingly)'; तथा च श्रुतिः (S. B.) 'and so says the Veda.'

(a) It is also used in the following senses:—(1) 'and also,' 'so also,' 'in like manner'; as, अनागतविधाता च प्रत्युत्पन्नमतिस्थाप्ति (P. I. 13) 'he who provides for the future and also he who is ready-witted'; (2) 'yes,' 'be it so,' 'so it shall be,' signifying 'assent,' 'promise,' &c. and followed by इति; as, राजा—एनं तत्रभवतः सकारं प्राप्य। प्रतीहारी—तथेति निष्कान्ता 'King.—Take him to his Honour.' 'Pratihāri.—'Yes, so it shall be (your commands will be obeyed), so saying exit'; (3) in forms of adjurations, 'as surely as' (preceded by यथा); as यथा हमन्यं न चित्ये तथायं पततां परासुः 'as surely as I do not think of any other man, so surely let this person fall dead.'

\*तथाऽभ्युपगमे पृष्ठप्रतिवाक्ये समुच्चये ।  
सदृशे निश्चयेषि स्यात् । (मे.)

For some of the meanings of तथा, as correlative of यथा, see Lesson 27.

*Obs.* तथाहि means 'for,' 'so it has been said,' 'for instance'; तथाच 'and likewise.' Both are often used in introducing quotations.

§ 278. तावत्, as a particle, is used (1) in its literal sense of 'first,' 'before doing any thing else'; as, प्रिये इतस्तावदागम्यतां (S'. 1) 'my dear, just (first) come here'; आल्हादयस्व तावच्चन्द्रकरश्चन्द्रकान्तमिव (V. 5) 'first gladden me as a lunar ray does the moon-stone'; (2) 'on one's part,' 'in the meanwhile' or 'while'; as, सखे स्थिरप्रतिवंधो भव । अहं तावस्वामिनश्चित्तवृत्तिमनुवर्तिष्ये (S'. 2) 'friend, be firm in your opposition; I, on my part (while I) shall act up to the will of my master'; (3) 'just,' 'now'; as, गच्छ तावत् 'go now'; (4) to emphasize a statement, in the sense of 'indeed,' 'really'; as, त्वमेव तावत्प्रथमो राजद्रोही (Mu. 1) 'thou (indeed) thyself art the first traitor'; (5) 'as for,' 'with respect to' &c.; as, एवं कृते तव तावत्प्राणयात्रा क्लेशं विना भविष्यति (P. I. 8) 'this being done, as far as you are concerned (with respect to yourself) your maintenance will be secured (to you) without any trouble'; विग्रहस्तावदुपस्थितः (H. 3) 'as for war, it is imminent.'

For the other senses of तावत् as a correlative of यावत् see Lesson 27.

§ 279. \*तु is most frequently used as an adversative particle, meaning 'but,' 'on the contrary,' 'however,' 'on the other hand'; as, स सर्वेषां सुखानां प्रायोज्ज्ञतं ययौ । एकं तु सुतमुखदर्शनसुखं न लेभ (K. 59) 'he completely enjoyed all pleasures, only he did not enjoy the pleasure of seeing the face of a son.' In this sense it is often added to किं and परं.

*Note.*—तु is never used at the beginning of a sentence, while परन्तु and किन्तु always stand first.

(a) तु is frequently used in the sense of 'and now,' 'now,' 'on one's part,' 'as to,' without any adversative

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\* तु पादपूरणे भेदे समुच्चयेऽवधारणे (वि.)

force ; as, एकदा तु नातिद्वूरोदिते सहस्रमरीचिमालिनि प्रतीहारी समुप-सृत्याब्रवीत् ( K. 8 ) ' now once upon a time, when the thousand-rayed god had not risen high enough, the door-keeper, drawing near, said ' ; अवनिपतिस्तु तामनिमेषलोचनो ददर्श ( K. 11 ) ' the lord of the earth, on his part, looked at her with a steady-gaze ' ; यत्तु आसनशब्दस्यासन्नादेश इति काशिकायामुक्तं तत्प्रामादिकं ( S. K. ) or निर्वापितं तु परिरभ्य वर्पुन्त नाम ( Māl. 8 ).

(b) Sometimes तु marks a ' difference or superior quality ' as, मृष्टं पयो मृष्टतरं तु दुग्धं ( G. M. ) ' pure is water, purer still is milk ' ; and sometimes it is used as an emphatic particle ; as, भीमस्तु पांडवानां रौद्रः ( ibid. ) ' Bhîma alone is the fiercest of the Pàndavas. '

तथदि नातिखेदकरमिव ततः कथनेनात्मानमनुग्राह्यमिच्छामि ।

(K. 134)

अपसृते च तस्मिन् स विहंगराजो राजाभिमुखो भूत्वा राजानमुद्दिश्यार्थमिमां पपाठ । राजा तु तां श्रुत्वा संजातविस्मयोऽमात्यमब्रवीत् ।

(K. 12)

आर्य ततः किं विलम्ब्यते । त्वरितं ( तं ) प्रवेशय । (U. 1)

अनेन क्रमेण तस्य सर्वेष्वरण्यवासिष्वाधिपत्यं बभूव । ततस्तेन स्वज्ञातिभिरावृतेनाधिकं प्रभुत्वं साधितम् । (H. 3)

आर्ये कृतपरिश्रमोऽस्मि चतुःषष्ठ्यंगे ज्योतिःशास्त्रे । तत्प्रवर्त्यतां भगवतो ब्राह्मणानुदिश्य पाकः । चन्द्रोपरागं प्रति तु केनापि विश्रलब्धासि ।

(Mu. 1)

भगवन् कुसुमायुधं त्वया चन्द्रमसा च विश्वसनीयाभ्यामतिसन्धीयते कामिजनसार्थः । (S'. 3)

तात लताभगिनीं वनज्योत्सनां तावदामन्त्रयिष्ये । (S'. 4)

करटक उवाच । भद्रं किं कृतं तत्रभवता । दमनक आह । मया तावनीतिब्रीजनिर्वापिष्ये कृतं परतो दैवविहितायत्तम् । (P. I. 15)

दृष्ट्वा मेघनादं दूरत एव कृतनमस्कारं तमप्राक्षीत् । तिष्ठतु तावत्पुर-  
स्तापत्रलेखागमनवृत्तान्तप्रश्नो वैशांपायनवृत्तान्तमेव तावत् पृच्छामि ।  
(K. 304)

अयमेकपदे तया वियोगः सहसा चोपनतः सुदुःसहो मे ।  
नववारिधिरोदयादहोभिर्भवितव्यं च निरातपत्वरम्यैः ॥ (V. 4)

प्रतिग्रहीतुं प्रणयिप्रियत्वात्तिलोचनस्तामुपचक्रमे च ।  
समोहनं नाम च पुण्यधन्वा धनुष्यमोघं समधत्त बाणम् ॥

(Ku. III. 66)

न जातु कामः कामानामपभोगेन शाम्यति ।

हविषा कृष्णवत्मेव भूयौ एवांसिद्धिर्धते ॥ (Manu. II. 94)

### ADDITIONAL SENTENCES FOR EXERCISE

अत्रभवत्या प्रसवादस्मद्गृहे तिष्ठतु । कुत इदमुच्यत इति चेत्वं साधु-  
भिरूपदिष्टः प्रथममेव चक्रवर्तिनं पुत्रं जनयिष्यसीति । स चेत्तलक्षणोपपन्नो  
भविष्यति अभिनन्द्य शुद्धान्तमेनां प्रवेशयिष्यसि । विषये तु पितुरस्याः समीपन-  
यनमवस्थितमेव । (S'. 5)

कथारम्भकाले राजपुत्रा ऊचुः । आर्य मित्रलाभः श्रुतस्तावदस्माभिः ।  
इदानीं सुहृद्भेदं श्रोतुमिच्छामः । (H. 2)

सुखमापतितं सेव्यं दुःखमापतितं तथा ।

चक्रवत्परिवर्तन्ते दुःखानि च सुखानि च ॥ (H. 1)

लव्धान्तरा सावरणेऽपि गेहे योगप्रभावो न च लक्ष्यते ते ।

विर्भावं चाकारमनिर्वृतानां मृणालिनी हृमभिवोपरागम् ॥ (R.XVI.7)

मुनिसुताप्रणयस्मृतिरोधिना मम च मुक्तमिदं तमसा मनः ।

मनसिजेन सखे प्रहरिष्यता धनुषि चूतशरश्च निवेशितः ॥ (S'. 6)

वेव परावृत्तेषु कणवशिष्येषु—

सा निदन्ती स्वानि भाग्यानि वाला वाहूत्क्षेपं क्रन्दितुं च प्रवृत्ता ।

स्त्रीसंस्थानं चाप्सरस्तीर्थमारादुत्क्षिप्यनां ज्योतिरेकं जगाम ॥ (S'. 5)

धनं तावदसुलभं लब्धं कृच्छ्रेण रक्षयते ।

लब्धनाशो यथा मृत्युस्तस्मादेतन्न चिन्तयेत् (H. 1)

सर्वस्य चाहं हृदि सञ्जिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ (Bg. XV. 15)

न खलु न खलु बाणः सञ्जिपात्योऽयमस्मिन्

मृदुनि मृगशरीरे तूलराशाविवाग्निः ।

कव बत हरिणकानां जीवितं चातिलोलं

कव च निश्चितनिपाता वज्रसाराः शरास्ते ॥ (S'. 1)

आपूर्णश्च कलाभिरिन्दुरमलो यातश्च राहोर्मुखं

संजातश्च धनाधनो जलधरः शीर्णश्च वायोर्जवात् ।

निर्वृत्तश्च फलेग्रहिर्द्विमवरो धर्घश्च दावाग्निना

त्वं चूडामणितां गतश्च जगतो यातश्च मृत्योर्वशम् ॥ (Māl. 9)

Those who act in a virtuous way and are devoted to doing good to others, alone become the objects of God's mercy.

I have brought from Bombay eight silken clothes, five silver pots, and several other useful things.

On the one hand I have never before seen him; on the other, there is his speech as hard as the stroke of a thunderbolt; who may this man be?

As soon as these brave soldiers desert their master's side, I shall provoke revolts in his territories.

You have made very good preparations for war; nothing will, therefore, be wanting to you.

Duryodhana :—Oh the bravery of that youthful warrior! I think all warriors must have for a time stood still with amazement, to see his extraordinary exploits. Well, proceed.

Having imposed upon me in that manner by your honeyed sentences, are you not ashamed to cast me off now?

You are so much afflicted with even a temporary separation from your mate, and yet you are so averse to giving a love-lorn man like me, information regarding his lost beloved.

The moment he placed his foot within the threshold of the house, three men rushed upon him and made him their prisoner.

You have now got wealth, honour, children, and everything else desired by men ; what else do you want ?—Or why, it is truly said ‘there is no knowing how far human desires may extend.’

Go thou to Yajnas’arman and ask him why he has tarried so long ; while I shall go and call the other Brâhmanas.

Rama getting up early in the morning, begins to study ; whereas thou sleepest snoring in the bed.

As far as the eldest son of Mitragupta is concerned, he may certainly be relied upon, but I do not know anything about his other sons.

If this be done, you yourself will go on uninterrupted with your work ; and we also shall be enabled to do our own.

## LESSON XXV

**दिष्ट्या, न, नाम, नु, ननु, & नूनं**

**§ 280.** दिष्ट्या is a particle expressive of joy or gladness and may be translated by ‘*I am glad,*’ ‘*happily,*’ ‘*thank God*’ ; as, दिष्ट्या प्रतिहतं दुर्जतिं (Mâl. 4) ‘I am glad the evil is averted’ ; दिष्ट्या कोपव्याजेन देव्या परित्रातो भवान् (M. 1) ‘thank God (that) you are saved by the Queen under the pretext of anger.’

(a) दिष्ट्या is often used with the root वृथ् and दिष्ट्या वृथ् may be translated by ‘*to congratulate (one) upon,*’ the *subject* of वृथ् being the person congratulated, and the matter of

congratulation being put in the instrumental case; as, दिष्टचा महाराजो विजयेन वर्धते (V. 1) 'I congratulate your Majesty upon your success'; दिष्टचा सुहृद्बुद्धचा वर्धतोसि (Màl. 4) 'you are to be congratulated upon your friend's recovery (from the swoon), ' or 'I congratulate you' &c.

§ 281. न 'not' is used like an adverb; न दृष्टोऽयं मया 'he was *not* seen by me.' 'No' as applied to nouns is expressed by न with any one of the indefinite forms; as, 'no man came to me' न कोपि नरो मामायातः; योगिनां न किसपि भयं 'Yogins have no fear.' In negative sentences the indefinite forms mark the exclusion of all; as, मरणात्र कोपि विभेति 'no one whatever is afraid of death.'

(a) In several cases न-न is used to express an assertion emphatically positive; as, नेयं न वक्ष्यति मनोगतमाधिहेतुं (S'. 3) 'she will *certainly* mention the secret cause of her agony' (lit. *not* that she will *not* mention &c.).

§ 282. \*नाम is most frequently used in the sense of 'by name,' 'called,' 'named,' 'known as'; as, रावणो नाम लंकेशः 'the lord of Lankà by name Ràvana'; पुष्पपुरी नाम नगरी 'a town called Pushpapuri.'

*Obs.* The noun before नाम must in this sense be in the same case as the noun of which it may be an attribute; as, मेघनादो नाम मित्रं (P. I. 15) 'a friend called Meghanàda'; तत्रादिनीं सुवृत्ता नामोपयन्य (Dk. I. 1); अस्ति पाटलिपुत्रे नाम नगरे बलभिन्नाम वणिक् (Dk. II. 6). This नाम does not enter into any compound, and should not be confounded with नामन् which is compounded; thus दशरथनाम राजा is wrong; it should be either दशरथो नाम राजा or दशरथनामा राजा (दशरथो नाम यस्य सः).

§ 283. Another most general sense of नाम is 'indeed,'

\*नाम प्राकाश्यसंभाव्यक्रोधोपगमकुत्सने । (अ.)

नाम प्राकाश्यकुत्सयोः ।

संभाव्याभ्युपगमयोरलीके विस्मये क्रुधिः ॥ (हे.)

'to be sure,' 'verily,' 'forsooth'; as, मया नाम जितं (V. 1) 'I have indeed conquered' (become victorious); विनीतवेषण प्रवेष्टव्यानि तपोवनानि नाम (S'. 1) 'hermitages should indeed (to be sure) be entered with a modest (humble) dress.'

*Obs.* When नाम is used with कः, किं, कथं, &c., the meaning expressed is that of 'possibility' or 'I should like to know' (cf. इव § 257); as, को नाम राजां प्रियः (P. I. 3) 'who possibly is a favourite of kings'; को नाम पाकाभिमुखस्य जंतुर्दराणि दैवस्य पिधातुमीष्टे (U. 7) 'what creature, I should like to know, is able to shut the doors of Fate, when disposed to show its power'; अयि कथं नामैतत् (U. 6) 'how indeed is this'?

§ 284. नाम is also used (1) to express a 'pretence' or a feigned action; as, कार्त्तिको नाम भूत्वा (Dk. II. 6) 'pretending to be an astrologer'; (2) with imperatives, in the sense of 'granted,' 'it may be that,' 'if you like;' as, यत्खल्वनालोचितावधि दुःखावसानमेव दुःखं तन्मरणभीरोर्भवतु नाम शोकावेगाय (K. 328); 'granted (it may be that) that calamity which being of indefinite duration, will end in sorrow, will create emotions of grief in one afraid of death'; एवमस्तु नाम 'well, be it so' (if you like); (3) 'wonder'; अन्धो नाम पर्वतमारोहति (G. M.) 'it is a wonder that a blind man ascends a mountain'; (4) 'anger' and rarely 'censure'; किं ताम विस्फुरन्ति शस्त्राणि (U. 4.) 'Oh! do missiles gleam forth!'; ममापि नाम दशाननस्य परैः परिभवः (G. M.) 'What! should I, Daśānana be defeated by others'?

§ 285. \* नु has an interrogative force involving 'some-doubt' or 'uncertainty'; as, स्वप्नो नु माया नु मतिभ्रमो नु (S'. 6) 'was it a dream, an illusion, or an infatuation of the brain?'

(a) नु is very often compounded with the interrogative-pronoun and its derivatives, in the sense of 'possibly,' 'indeed' (cf. इव § 257); as, किं न्वेतत्स्यात्किमन्यदितोऽथवा (Mal. 1)

\* नु पूच्छायां विकल्पे च। (अ.)

‘ what may this possibly be ?—or what else than this ?’  
 कथं नु गुणवद्विन्देयं कलत्रं (Dk. II. 6) ‘ how, indeed, shall I get a virtuous wife ? ’

**§ 286.** † The most general combination of नु is with the word न, and ननु is now treated as a separate word. It is used in the following senses :—(1) ‘ *is it not indeed that*,’ ‘ *surely it is* ’; as, यदाऽमेधाविनी शिष्योपदेशं मलिनयति तदाचार्यस्य दोषो ननु (M. I) ‘ when a dull-witted pupil spoils the instruction (given), is it not indeed (surely it is) the fault of the preceptor ? ’ (2) it is used as a corrective word like ‘ *why* ’ in English ; as, ननु पदे परिवृत्य भण (Mk. 6) ‘ I say, say (it) changing the words ’; ननु भवाग्रतो मे वर्तते (S. 2) ‘ *why* you yourself are before me ’ (is it not, indeed, that &c.) ; ननु विचिनोतु भवांस्तदस्मिन्बृद्याने (V. 2) (well, why do you stand) ‘ you should look for it in this garden ’; (3) in propitiatory expressions, in the sense of ‘ *pray*, ’ ‘ *be pleased* ’ &c. ; as, ननु मां प्रापय पत्यु-रन्तिकं (Ku. IV. 32) ‘ be pleased to take me to my husband ’; (4) as a vocative particle used in addressing persons, meaning ‘ *Oh*, ’ ‘ *ah*, ’ &c.; as, राजवाहनोऽभाषत । ननु मानव अत्र भवानेकाकी किमिति निवसति (Dk. I. 2) Rajavāhana said :—‘ O man, why do you live here alone ? ’; ननु मूर्खाः पठितमेव युष्माभिस्तत्काण्डे (U. 4) ‘ ah fools, you have already learnt it in that chapter ’; (5) in asking questions ; as, ननु समाप्तकृत्यो गौतमः (U. 4) ‘ has Gautama accomplished his object ? ’

(a) In argumentative discussions ननु is very often used to head an objection or advance a contrary proposition, and उच्यते, with or without अत्र, is used with the statement that answers the objection raised, or refutes the proposition asserted ; as, ‘ ननु एकाधिकं हरेज्ज्येष्ठः । इति वचनेन विषमो विभागो दर्शित इति । अत्रोच्यते । सत्यमयं विषमो विभागः सशास्त्रस्तथापि लोकविद्वष्टत्वान्नानुष्ठेयः (Mitākshara) ‘ now it may be objected that the division (of the ancestral property) is declared to be uneven, by the precept ‘ the elder shall take 2 parts ’.—

†प्रश्नावधारणानुज्ञाननुयामंत्रणे ननु । (अ.)

To this we reply, true this unequal division *is* ordained by S'astras, but it is not to be followed being opposed to practice; so ननु अचेतनान्येव वृश्चकादिशरीराण्यचेतनानां च गोमयादीनां कार्याणीति उच्यते (S'. B. 428); other examples of the use of ननु in this sense are:—ननु चेतनमपि कार्यकारणं स्वामिभूत्यन्यायेन भोक्तुरुपकरिष्यति । न । (S'. B. 423); ननु जगदप्य-प्रकृतमसंशब्दितं च । सत्यमेतत् (ibid. 383).

*Obs.* कथं तर्हि (then how is this), इति चेत् (if any were to say so), are sometimes used in raising objections; as, कथं तर्हि 'क्वासि हे सुभृ'—प्रमाद एवायमिति भागुरिः (S. K.) 'now one may ask how is it सुभृ (voc. sing.)', (we say) 'Bhàguri thinks that it is a mistake.'

§ 287. The chief sense of नूनं is '*certainly*,' '*indeed*,' '*positively*'; as, स नूनं तव पाशाश्छेत्स्यति (H. 1) 'he will certainly cut your bonds. अद्यापि नूनं हरकोपवह्निस्त्वयि ज्वलति (S'. 3) 'surely (indeed) the fire of the anger of Hara is still burning in you.'

ननु समानेऽपि ज्ञानवृद्धभावे वयोवृद्धत्वादृगणदासः पुरस्कारमर्हति ।  
( M. 2 )

मया नाम मुग्धचातकेनेव शुष्कधनगर्जितेऽतरिक्षे जलपानमिष्टम् ।  
( M. 2 )

अनियंत्रणानुयोगो नाम तपस्विजनः । ( S'. 1 )

अलं स्फ्रित्वा । ननु भवतीभ्यामेव स्थिरीकर्तव्या शकुंतला । ( S'. 4 )

दिष्टया धर्मपत्नीसमागमेन पुत्रमुखदर्शनेन चायुष्मान्वर्धते । ( S'. 7 )

निशम्यैतन्नियतिवलानु तत्पाटवानु स्ववुद्धिमांद्यानु स्वनियममनादृत्य तस्यामसौ प्रासजत् । ( Dk. II. 2 )

एतद्वचनं श्रुत्वा बद्धकलकले महाजने पितुरंगे प्रदीप्तशिरसमाशीविष्णव्यक्षिप्तम् । अहं च भीतो नामावप्लुत्य तातस्य विषं क्षणादस्तंभयम् ।  
( Dk. II. 4 )

इमं ललनाजनं सृजता विधात्रा नूनमेषा घुणाक्षरन्यायेन निर्मिता ।  
नोचेदब्जभूरेवंविधनिर्माणनिपुणो यदि स्यात् तर्हि समानलावण्यामन्यां  
तरुणीं किं न करोति । (Dk. I. 5)

यदि गर्जति वारिधरो गर्जतु तन्नाम निष्ठुराः पुरुषाः

अयि विवृत्प्रमदानां त्वमपि च दुःखं न जानासि ॥ (Mk. 5)

प्रश्नोतनं नु हरिचंदनपल्लवानां

निष्पीडितेंदुकरकंदलजो नु सेकः ।

आतप्तजीवनमनः परितर्पणो मे ।

संजीवनौषधिरसो नु हृदि प्रसिक्तः ॥ (U. 3)

### ADDITIONAL SENTENCES FOR EXERCISE

नन्वार्यमिश्रैः प्रथममेवाज्ञप्तमभिज्ञानशाकुंतलं नामापूर्वं नाटकं प्रयोगे-  
णाधिक्रियतामिति । (S'. 1)

अनुपपञ्चं खल्वीदृशं त्वयि । न कदाचित्सत्युरुषाः शोकपात्रात्मानो भवन्ति ।  
ननु प्रवातेपि निष्कंपा गिरयः । (S'. 6)

सखिलवंगिके दिष्टचा वर्धसे । ननु भणामि प्रतिबुद्ध एव ते प्रियवयस्यः  
प्रतिपन्नचेतनो महाभागो मकरंदं इति । (Ma. 4)

आर्य ननु रामभद्र इत्येव मां प्रत्युपचारः शोभते तातपरिजनस्य ।  
तद्यथाभ्यस्तमभिधीयताम् । (U 1.)

स शक्तिकुमारो नाम श्रेष्ठपुत्रोऽष्टादशवर्षदेशीर्यश्चितामापेदे । नास्त्य-  
दाराणामननुगुणदाराणां वा सुखं नाम । तत्कथं नु गुणवटिन्देयं कलत्रमिति । अथ  
परप्रत्ययाहृतेषु दारेषु धावृच्छिकीं संपत्तिमनभिसमीक्ष्य कार्त्तिको नाम भूत्वा  
भूवं बभाम । (Dk. II. 6)

विधिप्रयुक्तां परिगृह्य सत्क्रियां परिश्रमं नाम विनीय च क्षणम् ।

उमां स पश्यन्नजुनैव चक्षुषा प्रचक्रमे वक्तुमनुज्ञातक्रमः ॥ (Ku. V. 32)

नियमयसि विमार्गप्रस्थितानात्तदंडः

प्रशमयसि विवादं कल्पसे रक्षणाय ।

अतनुषु विभवेषु ज्ञातयः संतु नाम  
 त्वयि तु परिसमाप्तं बंधुकृत्यं प्रजानाम् ॥ (S'. 5)  
 वपुषा करणोज्जितेन सा निपतंती पतिमप्यपातयत् ।  
 ननु तैलनिषेकांवदुना सह दीपार्चिरूपैति मेदिनीम् ॥ (R. VIII. 38)  
 अस्याः सर्गविधौ प्रजापतिरभूच्चं ते नु कांतिप्रदः  
 शृंगारकरसः स्वयं नु मदनो मासो नु पुष्पाकरः ।  
 वेदाभ्यासजडः कथं नु विषयव्यावृत्तकौतूहलो  
 निर्मातुं प्रभवेन्मनोहरमिदं रूपं पुराणो मुनिः ॥ (V. 1)

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1 There lived a rich merchant by name Dhanamitra in a town called Manipura.

2 What mortal can possibly know the greatness of God, which baffles the imagination even of great sages ?

3 He, possessed of inauspicious features, was indeed crowned king, notwithstanding that there were other qualified princes.

4 Who is there who will try to bring down ruin on his head with his own hands ?

5 I congratulate you all on the accomplishment of your desired objects.

6 Thank God that thou art again seen by me after a long separation.

7 Friend, please do this much for me ; I shall put on a female dress and profess myself to be your daughter ; you will then take me to the king and speak to him thus.

8 May it be a real tiger, or some other animal dressed in a tiger's skin !

9 Govinda :—Rāma, when will you go to wait upon the Guru ? Rāma :—Why, it is your turn to-day to wait upon our preceptor ?

10 You say Govinda is very lavish in spending money ;

why, you yourself resemble him in this and several other respects.

If then that friend demand ‘why Brutus (Gopàla) rose against Cæsar (Vishnu),’ this is my answer :—‘ Not that I loved Cæsar less, but that I loved Rome (Suvarnpura) more.’

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## LESSON XXVI

पुनः, प्रायः (प्रायेण), वत्, बलवत्, सुहृः, यत् & यत्सत्यं

§ 288. पुनः usually means ‘again’; as, पुनर्विक्षुः (Ku. V. 83) ‘wishing to speak again’; but it has often the sense of ‘whereas,’ ‘while,’ ‘on the other hand’; as, तदेव पञ्चवटीवनं स एव आर्यपुत्रः। मम पुनर्मदभाग्याया दृश्यमानमपि सर्वमेवैतत्त्वास्ति (U. 3) ‘it is the same Panchavatî forest, and my lord is the same; but (on the other hand, however) to me, an unlucky being, all this, though before the eye, is as if nothing.’

(a) पुनः पुनः is stronger than पुनः and means ‘over and over again,’ ‘repeatedly’; as, स्वपाठान्पुनः पुनर्विचय ‘read thy lessons over and over again.’ The use of पुनः with किं is already given (*vide* § 267).

§ 289. प्रायः or प्रायेण means ‘generally’ and is used in laying down a general rule or statement; as, प्रायो भृत्यास्त्यजंति प्रचलितविभवं स्वामिनं सेवमानाः (Mu. 4) ‘generally (as a general rule) servants, waiting upon their lord, leave him when his prosperity declines (fades away);’ प्रायेणैते रमणविरहेष्वगंगानां विनोदाः (Me. 87) ‘generally these are the amusements of women during their separation from lovers.’

§ 290. \*बत् is used in the following senses :—(1) ‘alas,’ to express pity or sorrow; as, अहो बत् महत्पापं कर्तुं व्यवसिता वयं (Bg. I. 45) ‘alas! what a great sin are we going to commit!; (2) ‘joy’ or ‘surprise’, and it is generally found in con-

\* लेदानुकंपासंतोषविस्मयामंत्रणे बत् । (अ.)

junction with अहो in these senses; as, अहो वतासि स्पृहणीयवीर्यः ( Ku. III. 20 ) 'oh ! how enviable thy valour'; so, अहो वत महच्चित्रं ( K. 154 ); हता वत वराकी सा ( G. M. ); as a vocative particle; as, वत वितरत तोयं तोयवाहा नितान्तं ( G. M. ) 'O clouds give plentiful water'; त्यजत मानमलं वत विग्रहैः ( R. IX. 47 ).

§ 291. वलवत् meaning 'having strength' is used as an adverb, in the sense of 'strongly,' 'excessively,' 'very much'; as, शिव इन्द्रियक्षोभं वलवन्निजग्राह ( Ku. III. 69 ) 'S'iva strongly (perforce) curbed (quieted) the agitation of his senses'; वलवदस्वस्थशरीरा शकुन्तला ( S'. 3 ) 'S'akuntala is very severely indisposed.'

§ 292. मुहुः means 'often'; as, वालो मुहु रोदिति 'the child often weeps'; and in this sense it is generally repeated. It also means 'at one time—at another time,' 'now—now,' and is used with each clause; as, मुहुर्भरश्यद्वीजा मुहुरपि चहुप्रापितफला अहो चिनाकारा नियतिरिच्च नीतिर्नयविदः ( Mu. 5 ) 'at one time (now) its seeds seem to disappear; at another (now) it yields many fruits; oh, how varied is the policy of a politician, like Fate !'

§ 293. यत् introduces a direct assertion with or without इति at the end; as, सत्योऽयं जनप्रवादो यत्संपत्संपदमनुवध्नातीति ( K. 73 ) 'the popular saying is true that one fortunate thing follows another'; तस्य कदाचिच्चित्ता समुत्पन्ना यदर्थोत्पत्त्युपायाश्चित्त नीयाः कर्तव्याश्च ( P. I ) 'a thought once occurred to him that means for acquiring wealth should be devised and executed.'

(a) यत् has the force of 'that' in such sentences as 'art thou mad that thou speakest so incoherently ?' किं त्वं मत्तोऽसि यदेवमसंबद्धं प्रलपसि or 'because' or 'since'; as, किं शेषस्य भरव्यथा न वपुषि क्षमां न क्षिपत्येष यत् ( Mu. 2 ) 'does not the serpent S'esha feel the heaviness of the load on his body, because he does not throw down the Earth (from his head) ?'; प्रियमाचरितं लते त्वया मे यदीयं पुनर्मया दृष्ट्या ( V. 1 ) 'O

creeper, you have done me a service, since she has been once more seen by me.'

*Obs.* In translating sentences having the sense of 'since—therefore,' 'because—hence,' '*therefore*,' '*hence*,' these may be translated by तत् or ततः; or the whole sentence may be expressed by using यत् or यतः; as, अहं भरातरं गृहान्निष्कासयामि यत् (यतः) सोऽतीव दुर्वृत्तः 'I shall drive my brother out of the house *because* he is exceedingly ill-behaved.'

§ 294. यतः means 'from which place,' being used for यस्मात्; as, यतस्त्वया ज्ञानमशेषमाप्तं (R. V. 4) 'from whom (your preceptor) complete knowledge has been obtained by you'; or it means 'for,' 'because,' 'since,' when a reason is assigned; as, किमेवमुच्यते महदंतरं यतः कर्पूरद्वीपः स्वर्गं एव (H. 3.) 'why do you say so? There is a great difference; for the Karpura island is heaven itself.'

§ 295. यत्सत्यं, regarded as one word, is used in the sense of 'to be sure,' 'to own' or 'to speak the truth,' 'verily'; as, अमंगलाशंसयास्य वो वचनस्य यत्सत्यं कंपितमिव मे हृदयं (Ve. 1) 'by the ominous nature of this your speech, my heart, to speak the truth, trembles.'

यद्वेतसः कुञ्जर्लीलां विडम्बयति तत्किमात्मनः प्रभावेण ननु नदी-  
वेगस्य । (S'. 2)

इदं तत्प्रथ्युत्पन्नमति स्त्रैणमिति यदुच्यते । (S'. 5)

निराकरणविकल्पायाः प्रियायाः समवस्थामनुस्मृत्य बलवदशरणोऽस्मि ॥  
(S'. 6)

सर्वथा न कंचिन्न खलीकरोति जीविततृष्णा यदीदृगवस्थमपि मामाया-  
सयति जलाभिलाषः । (K. 35)

पुण्यभाजः खल्वमी मुनयो यदहर्निशमेन भगवंतं पुण्याः कथाः शृण्वन्तः  
समुपासते । (K. 43)

कस्मान्मया निष्प्रयोजनमिंदमश्वमुखद्वयमनुसृतमिति विचार्यमाणे यत्सत्यमात्मैव मे परिहासमुपजनयति । (K. 120)

अहं तं समादिशम् । सैषा सज्जनाचरिता सरणिर्यदणीयसि कारणेऽनणीयानादरः संदृश्यते । (Dk. II. 7)

अलमन्यथा गृहीत्वा न खलु मनस्त्वनि मया प्रयुक्तमिदम् ।

प्रायः समानविद्याः परस्परयशः पुरोभागाः ॥ (M. 1)

अयि कठोर यशः किल ते प्रियं किमयशो ननु धोरमतः परम् ।

किमभवद्विषिने हरिणीदृशः कथय नाथ कथं बत मन्यसे ॥ (U. 3)

यत्सत्यं काव्यविशेषवेदिन्यां परिषदि प्रयुंजानस्य ममापि चेतसि सुमहान् परितोषः प्रादुर्भवति । यतः

चीयते बालिशस्यापि सत्केनपतिता कृषिः ।

न शालेः स्तम्बकरिता वर्षुर्गुणमपेक्षते ॥ (Mu. 1)

### ADDITIONAL SENTENCES FOR EXERCISE

अथ तेषां मध्यात् काकः प्रोवाच । स्वामिन्वयं तावत्सर्वत्र पर्यटितापरं न किञ्चित्सत्वमासादितं दृष्टं वा । तदद्य मां भक्षयित्वा प्राणान्धारयनुस्वामी येन देवस्याप्यायना भवति । मम पुनः स्वर्गप्राप्तिरिति (P. I. 11)

इह (पंचमे प्रकोष्ठे) गंधर्वसुरगणैरिव विविधालंकारशौभित्तर्णिकाः जनर्वधुलैश्च यत्सत्यं स्वर्गायत इदं गेहम् । (Mk. 4)

आपरितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।

बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः (S'. 1)

ज्वलति चलितेन्धनोग्निविप्रकृतः पञ्चगः फणां कुरुते ।

प्रायः स्वं महिमानं क्रोधात्मतिपद्यते जंतुः ॥ (S'. 6)

अद्वूरवर्तिनीं सिद्धि राजन्विगणयात्मनः ।

उपस्थितेयं कल्याणी नाम्नि कीर्तित एव यत् ॥ (R. I. 87)

अथ वा मम भाग्यविप्लवादशनिः कल्पित एष वेधसा ।

यदनेन तर्स्नं पातितः क्षमिता तद्विटपाश्रिता लता ॥ (R. VIII. 47)

खल्वाटो दिवसेश्वरस्य किरणैः सन्तापितो मस्तके  
 वाञ्छन्देशमनातपं विधिवशात्तालस्य मूलं गतः ।  
 तत्राप्यस्य महाफलेन पतता भग्नं सशब्दं शिरः  
 प्रायो गच्छति यत्र भाग्यरहितस्तत्रैव यान्त्यापदः ॥ (Bh. II. 90)

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I do not think it proper to speak on this subject, because I am not conversant with its details.

Since you broke open my house last night, I take you prisoners, and shall take you to the court for inquiry.

In matters concerning girls, householders generally see with the eyes of their wives.

Oh, the unparalleled splendour of this place ! To own the truth, it will vie even with the garden of Indra in point of beauty.

Is the place, from which you have come, supplied with plenty of corn ?

I am going to execute my master's command, but where are you going ?

Thus the wood-cutter saved his life and wealth, while the evil spirit was engaged in employment for whole twelve years.

Suvadanà tells me that Chandralekhià, her mistress, has been very ill since the day of her dancing in the temple of Durgà ; I must now go to inquire how she is doing.

As a general rule the regard shown by masters to their servants, varies as the nature of the work intended to be accomplished through them.

Do you think the sun is not exhausted simply because, he never remains stationary in his celestial path ?

Friend, cut off my snares very soon and save me ; for it is truly said that ' adversity is the touchstone of friendship.'

## LESSON XXVII

यथा-तथा & यावत्-तावत्

**§ 296.** यथा by itself means (1) ‘as,’ ‘in the manner mentioned’; as, यथाज्ञापयति देवः (S. 1) ‘just as your Majesty orders,’ i.e., your orders will be obeyed; (2) ‘namely,’ ‘as follows,’ ‘so’; as, तद्यथानुश्रूयते (P. I.) ‘it is as stated below, (as follows); it is namely reported’; (3) ‘like,’ ‘as,’ showing ‘comparison’ like इव; as, आसीदियं दशरथस्य गृहे यथा श्रीः (U. 4) ‘she was in the house of Das’aratha like the Goddess of wealth’; (4) it is used to introduce a direct assertion; to report words or speeches, occurring in the direct construction in English; as, विदितं खलु ते यथा स्मरः क्षणमप्युत्सहते न मां विना (Ku. IV. 36) ‘it is already known to you that Cupid does not feel at ease, without me even for a moment.’ यथा in this sense is usually followed by इति at the end; as, संदिष्टास्मि तातेन। यथा वत्स मित्रावसो जीमूत्-वाहनाद्योग्यतरो वरो न लभ्यते। तस्मादस्मै मलयवती प्रतिपाद्यतामिति (Nâg. 2) I am entrusted with a message by my father (to this effect):—‘O Mitrâvasu, a better bridegroom than Jîmûtawâhana cannot be found; so give him Malayavatî’; (5) ‘as,’ ‘for instance’; as, यत्र यत्र वूमस्तत्र तत्र वह्निः यथा महानसे (Tarka.) ‘whercver there is smoke, there is fire, for instance in the kitchen’; (6) ‘so that’ where येन often takes the place of यथा; as, त्वं दर्शयतं चौरसिंहं यथा व्यापादामि (P. I. 8) ‘show thou that rogue of a lion so that I may kill (him)’; स्वामिन्मम प्राणः प्राणयात्रा विचीयतां येन ममोभयलोकप्राप्तिर्भवति (P. I. 11) ‘Lord, maintain yourself by my life, so that I may secure both the worlds.’

**297.** यथा and तथा, when used as correlatives of each other, have the following senses:—(1) ‘as—so,’ in which case तद्वत् sometimes takes the place of तथा; as, यथा वृक्षस्तथा फलं ‘as the tree, so the fruit’; यथा वीजांकुरः सूक्ष्मः प्रयत्नेनाभिरक्षितः। फलप्रदो भवेत्काले तद्वल्लोकः सुरक्षितः (P. I. 8) ‘as a small sprout growing from a seed, carefully tended, will

yield fruit at the proper time, so (will) people when properly protected'; (2) 'so—that', where तथा stands for *so*, and यथा for *that*; as, यदि वामनुमतं तथा वर्तेथां यथा तस्य राजर्षेरनुकंपनीया भवामि (S'. 3) 'if you approve of it, so act that I shall be favoured by the royal sage'; अहं स्वामिनं विज्ञाप्य तथा करिष्ये यथा स वधं करिष्यति (P. I. 11) 'I, requesting his Majesty, shall so manage that he will kill him.'

*Obs.* The words ईदृश, तादृश, तावत्, एतावत्, इयत् &c., are similarly used for तथा, and forms of the relative pronoun (generally येन) are used with the second clause for यथा; as, ईदृशी अहं मंदभागिनी यस्या न केवलमार्येषुत्रविरहः पुत्रविरहोऽपि (U. 3) 'I am *so* unfortunate *that* not only am I separated from my lord, but even from my children'; मम चैतावान् लोभविरहो येन स्वहस्तगतसुवर्णकंकणमपि यस्मै कस्मैचिद्वातुमिच्छामि (H. 1) 'my absence of greed (desire) is *such that* I wish to give to any body this golden bracelet, though actually in my hands'; (3) 'since—therefore', 'because (as)—*so*'; as, यथायं चलितमलयाचलशिलासंचयः प्रचंडो नभस्वांस्तथा तर्कयामि आसन्नीभूतः पक्षिराजः (Nāg. 4) 'since (as) this wind is terrible, shaking the collection of stones on the Malaya mountain, (therefore), so I think that the lord of the birds has approached'; (4) 'if—then,' used like यदि-त्तहि; or as a strong form of adjuration, 'as surely as—so surely'; as,

वाढमनःकर्मभिः पत्यौ व्यभिचारो यथा न मे ।

तथा विश्वं भरे देवि मामंतर्धातुमर्हसि ॥ (R. XV. 81)

'if (as surely as) there is no unchastity in my conduct with regard to my husband, in word, thought, or deed, *then* (so surely), O all-pervading Goddess (Earth), be pleased to take me in'; (5) 'as much—as', 'so much—as', where तथा stands for 'as much or so much' and यथा for 'as', when the sense intended is that of 'equality of relation'; as, न तथा बाधते शीतं यथा बाधति बाधते (Su.) 'cold does not pain me so much as does the (form) *Badhati*.' In this sense एव is often used with यथा and तथा, or with one of them, to

make the equality more emphatic, and then they may be translated by 'as—as'; as, वधूचतुज्जेपि यथैव शांता प्रिया तनू-जास्य तथैव सीता (U. 4) 'among the four daughters-in-law, Sītā was as dear to him as his daughter Sāntā.'

(a) यथा & तथा are repeated (यथा यथा—तथा तथा) in the sense of the word *the* used with adjectives in the comparative degree, the adjectives themselves being translated by their Sanskrit equivalents, or in the sense of 'the more—the more,' 'the less—the less'; as 'the older he grew, the stronger became his torment (anxiety) caused by want of issue' यथा यथा यौवन-मतिचक्राम तथा तथा अनपत्यताजन्मा महानवर्धतास्य संतापः (K. 59); so 'the less you think of your lost son, the less will be your sorrow' यथा यथा मृतपुत्रं न चित्यिष्यसि तथा तथा तब दुःखं शम-मेष्यति, or यथा यथा अल्पीयसी पुत्रचिता तथा तथा अल्पीयो दुःखम्.

§ 298. \*यावत्, used by itself, is used in the sense of 'as far as,' 'till', 'for' showing duration of time or space and governs the Accusative case; as, स्तनत्यागं यावत्पुत्रयो-रवेक्षस्व (U. 7) 'take care of (these) sons till they are weaned'; कियंतमवधि यावदस्मच्चरितं चित्रकारेणालिखितं (U. 1) 'till what limit (how far) has our life been painted by the painter'?

(a) \*यावत् sometimes has the sense of 'just', 'then' denoting an action that is intended to be done immediately (*vide* § 190); as, तद्यावद् गृहिणीमाहूय संगीतकमनुतिष्ठामि (S'. 1) 'therefore calling my wife, I shall begin the concert'; याव-दिमां छायामाश्रित्य प्रतिपालयामि तां (S'. 3) 'having resorted to this shade, I shall then wait for her.'

§ 299. Used as correlatives यावत् and तावत् have these senses:—(1) 'as much—as', तावत् standing for 'as much', and यावत् for 'as', both being used like nouns or adjectives; as, पुरे तावत्मेवास्य तनोति रविरातपम्। दीधिका-कमलोन्मेषो यावन्मात्रेण साध्यते। (Ku. II. 33) 'the sun sheds as much light only, in his city, as causes the bursting open

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\* यावत्तावच्च साकल्येऽवधौ मानेऽवधारणे । (अ.)

of lotuses in his ponds'; (2) 'all'; where the two together have the sense of totality; as, यावद्दत्तं तावद् भुक्तं (G. M.) 'I have eaten all that was given'; यावन्मानुष्यके शक्यमुपपादयितुं तावत्सर्वमुपपाद्यतां (K. 62); (3) 'as long as'—'so long', where यावत् stands for 'as long as' and तावत् for 'so long'; as, यावद्वित्तोपार्जनशक्तस्तावन्निजपरिवारो रक्तः (Mohamudgara) 'as long as one is able to acquire wealth, so long is his retinue attached to him.'

*Obs.* (a) Where in English 'as long as', 'so long as', or 'till', 'until' &c., are used, both यावत् and तावत् will have to be used in Sanskrit, यावत् with the clause introduced by 'as long as', 'till' &c., and तावत् with the principal clause; as, 'as long as' the responsibility of the kingdom is entrusted to me, I shall keep the subjects contented' यावद्राज्यभारो मयि विन्यस्तस्तावदहं प्रजा अनुरक्तः करिष्यामि; 'charioteer, stop the chariot till I get down' सूत तावद्रथं स्थापय यावद्हमवतरामि.

(b) In translating sentences introduced by 'before' यावन्न will have to be used for 'before', it being equivalent to *till not*; as, यावदेते सरसो नोत्पत्तंति तावदेतेभ्यः प्रवृत्तिरवगमयितव्या (V. 4) 'I must obtain information from them before they fly up from the lake.'

**§ 300.** Sometimes यावत्—तावत् have simply the force of '*when—then*'; as यावदसौ पांथ उत्थायोध्वं निरीक्षते तावत्तेनावलोकितो हंसः कांडेन हतो व्यापादितश्च (H.3) 'when the traveller having got up, looked upwards, (then) the flamingo being observed by him, was struck with an arrow and killed'; and sometimes the sense of 'as soon as', 'no sooner—than', 'scarcely—when' &c., where यावत् stands for 'no sooner', 'scarcely' &c., and तावत् for 'then', 'when' &c.; as, एकस्य दुःखस्य न यावदत्तं गच्छामि.... तावद् द्वितीयं समुपस्थितं मे (H.1) 'scarcely had I gone (before I had gone) to the end of one calamity, when another has befallen me again!'

भगवन्संकल्पयोने प्रतिबन्धस्त्वपि विषयेष्वभिनिवेश्य तथा प्रहरसि  
यथा जनोऽं कालान्तरक्षमो न भवति । (M. 3)

अकथितोऽपि ज्ञायत एव यथायमाभोगस्तपोवनस्येति । (S'. 1)

आश्रमशासिनो यावदवेक्ष्याहमुपावर्त्ते तावदार्द्रपृष्ठाः क्रीयन्तां वाजिनः ।  
(S' 1)

बहुवल्लभा राजानः श्रूयन्ते । तद्यथा नङ्गप्रियसखी बन्धुजनशोचनीया  
न भवति तथा निर्वाहय । (S' 3)

संजीवक आह । मो मित्र कथं झेयो मयासौ दुष्टबुद्धिरिति । इयन्तं  
कालं यावदुत्तरोत्तरस्नेहेन प्रसादेन चाहं दृष्टः । (P. I. 15)

यद्येवं नकुलस्य बिलद्वारात्सर्पकोटरं यावन्मत्स्यमांसशकलानि प्रक्षिप  
यथा नकुलस्तन्मार्गेण गत्वा तं दुष्टसर्प विनाशयति । (P. I. 20)

अयि मातर्देवयजनसंभवे देवि सीते ईदृशस्ते निर्माणभागः परिणतो  
येन लज्जया स्वच्छन्दमाक्रन्दितुमपि न शक्यते । (U. 4)

ततो यावदसौ पान्थस्तद्वचसि प्रतीतो लोभात्सरसि स्नातुं प्रविशति  
तावन्महापंके निमग्नः पलायितुमक्षमः । (H. 1)

यथा यथेऽं चपला दीप्यते तथा तथा दीपशिखेव कज्जलमठिनमेव  
कर्म केवलमुद्भवति । (K. 105)

यावत्संबन्धिनो न परापतन्ति तावद्वत्सया मालत्या नगरदेवतागृहं  
गन्तव्यमित्यादिशन्ति भगवतीनिदेशवर्तिनोऽमात्यदाराः । (MaI. 6)

यथेतोमुखागतैरपि महान्कलकलः श्रुतोऽस्माभिस्तथा तर्क्यामि ।  
अन्यदपि पारक्यं बलमुपगतमिति । (MaI. 8)

क्रोधं प्रभो संहर संहरेति यावदुगिरः खे मस्तां चरन्ति ।

तावत्स वह्निर्भवनेत्रजन्मा भस्मावशेषं मदनं चकार ॥

(Ku. III. 72)

यथैव इलाध्यते गंगा पादेन परमेष्ठिनः ।  
 प्रभवेण द्वितीयेन तथैवोच्छिरसा त्वया ॥ (Ku. VI. 70)  
 अर्थेन तु विहीनस्य पुरुषस्याल्पमेधसः ।  
 क्रियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा ॥ (H. 1)  
 यावतः कुरुते जन्मुः संबन्धान्मनसः प्रियान् ।  
 तावन्तोपि विलिख्यन्ते हृदये शोकशंकवः ॥ (H. 4)  
 स तावदभिषेकान्ते स्नातकेभ्यो ददौ वसु ।  
 यावत्तैषां समाप्येरन् यज्ञाः पर्याप्तदक्षिणाः ॥ (R. XVII. 17)

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## ADDITIONAL SENTENCES FOR EXERCISE

यावत्तत्रभवान्वयस्यः कार्यासनादुत्तिष्ठति तावदेतस्मिन्वरलजनसंपाते  
 विमानोत्संगपरिसरे स्थास्यामि (V. 2)  
 तदेवंप्रायेऽतिकृटिलकष्टचेष्टासहस्रदारुणे राज्यतंत्रेऽस्मिन्महामोहान्ध-  
 कारकारिण च यौवने कुमार तथा प्रयतेथा यथा नोपहस्यसे जनैर्नोपालभ्यसे  
 सुहृद्भिर्नाक्षिप्यसे विषयैर्न विकृष्यसे रागेण नापहिरयसे सुखेन (K. 109)  
 यथा यथा चलितजलयंत्रविगलिताभिरंबुधाराभिराहन्यते सा तथा तथा  
 वैद्युतानलसहोदर इव स्फुरति मदनपावकः । (K. 251)  
 चंद्रापीडः प्रातरेव किंवदर्तीं शुश्राव यथा किल दशपुरीं यावत् परागतः  
 स्कंधावार इति । (K. 262)  
 वत्स यावदयं संसारस्तावत्सिद्धैवेयं लोकयात्रा यत्पुत्रैः पितरो लोक-  
 द्वयेष्यनुवर्तनीया इति । (Ve. 3)  
 अपि दृष्ट्वानसि मम प्रियां वने कथयामि ते तदुपलक्षणं शृणु ।  
 पृथुलोचना सहचरी यथैव ते सुभगं तथैव खलु सापि वीक्षते ॥ (V. 4)  
 वितरति गुरुः प्राज्ञे विद्यां यथैव तथा जडे  
 न तु खलु तयोज्जन्मे शक्ति करोत्यपहंति वा ।  
 भवति च पुनर्भूयान्मेदः फलं प्रति तद्यथा  
 प्रभवति शुचिंबिबोद्घ्राहे मणिं मृदां च्यः ॥ (U. 2)

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यथा कालकृतोद्योगात्कृषिः फलवती भवेत् ।

तद्वन्नीतिरियं देव चिरात्कलति न क्षणात् ॥ (H. 3)

क्रोडीकरोति प्रथमं यथा जातमनित्यता ।

धात्रीव जननी पश्चात्तथा शोकस्य कः क्रमः ॥ (Nàg. 4)

यथा काष्ठं च काष्ठं च समेयातां भहोदधौ ।

समेत्य च व्यपेयातां तद्वद्भूतसमागमः ॥ (H. 4.)

उभयोर्न तथा लोकः प्रावीण्येन विसिञ्चिये ।

नृपतेः प्रीतिदानेषु वीतस्पृहतया यथा ॥ (R. XV. 68)

यावत्स्वस्थमिदं कलेवररूहं यावच्च द्वे जरा

यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।

आत्मश्रयसि तावदेव विदुषा कार्यः प्रयत्नो महान्

प्रोद्दीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥ (Bh. III. 88)

यथा प्रदीप्तं ज्वलनं पतंगा विशंति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशंति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ (Bg. XI. 29)

A hundred schemes have been devised by me for his ruin, in consultation with my friends ; they are as follows :—

I suppose you have already heard that in the heavens dwells a class of nymphs called Apsaràs.

He is like Bhîma in heroism, but in wickedness of heart he surpasses the cruellest of demons.

Râvana so pleased S'ankara by his austere penance, that the God granted him several boons.

This king governs his country so well that not one of his numerous subjects is disloyal to him.

Since all the preparations of war have been completed I do not think it proper to treat with the enemy.

The more I think about this world, the more does my mind become disgusted with it.

The moment he stepped into his house, his wife rushed to him exclaiming 'a serpent has bit my child.'

I hope you will stay here till Govinda comes back from his pilgrimage.

As long as I breathe, I shall defend my dear country even at the cost of my life, so that I may not die with a name sullied with disgrace.

He took the doctor's medicine for (यावत्) 21 days, but finding no change for the better, he ceased to take it.

The teacher beat the child with a stick so severely that he fell down senseless on the ground.

The more do philosophers think about God, the less do they know him.

He is as much distinguished by the purity of his conduct as by his talents, and as intent upon restraining his senses as upon doing good to others.

Do you not know that all carnivorous animals are provided with claws (*use यावत्—तावत्*)?

The more diligently you study, the fewer will be your chances of failure, and the greater the probability of improvement.

## LESSON XXVIII

**वरं-न, वा, स्थाने, हन्त, हा, & हि**

**§ 301.** वरं with न generally followed by च, तु or पुनः is used in the sense of 'better—than', 'better—but not', to express preference, वरं being used with the clause containing the thing preferred (which is put in the nominative case) and न च, न तु or न पुनः with the clause containing the thing to which the first is preferred (this also being put in the nominative case); as, वरं कन्या जाता न चाविद्वांस्तनयः (P. I. 1) 'better (that) a girl (be) born rather than a foolish son';

चरं प्राणत्यागो न पुनरधमानामूपगमः ( H. 1 ) ‘better to lose life, but not the vicinity of ( contact with ) the base.’

(a) Sometimes न is used without च, तु or पुनः as, याच्चा मोघा वरमविगुणे नाथमे लब्धकामा ( Me. 5 ) ‘better ( that ) a request to a worthy person ( should even be ) unheeded, than that it being made to a base man should be gratified’; वरं भ्रान्तं चनचरैः सह न मूर्खजनसंपर्कः ( Bh. II. 14 ) ‘it were better to roam with wild ones than ( to keep ) company with foolish people.’

§ 302. \* वा is an alternative conjunction meaning ‘or’; but its position is different in Sanskrit, being similar to that of च, see § 272; ‘Rāma or Govinda’ रामो गोविदो वा or रामो वा गोविदो वा.

(a) It has also these senses:—(1) ‘and’, ‘as well’, ‘also’; as, पत्रलेखे कथय महाश्वेतायाः कादंबर्यश्च कुशलं कुशली वा संकलः परिजन इति ( K. 230 ) ‘Patralekhā, tell me whether Mahāsvetā and Kādambarī are doing well, and also whether the whole retinue is doing well’; (2) ‘like’, ‘as’, having the sense of इव; as, जातां मन्ये तु हिनमथितां पद्मिनीं वान्यरूपां ( Me. 86 ) ‘I consider her to be changed in form ( appearance ) like a lotus blighted by frost’; (3) ‘optionally’, mostly in grammatical rules; as, दोषो णौ। वा चित्तविरागे ( Pān. VI. 4. 90-91 ) ‘in the causal the उ of दुष् is lengthened; but optionally, when it means to pervert the mind.’

(b) वा is added to the interrogative pronoun and its derivatives in the sense of ‘possibly’ like इव or नाम ( see § 257 ); as, मृतः को वा न जायते ( P. I. 1 ) ‘who possibly, that is dead, is not born again?'; कस्य वान्यस्य वचसि मया स्थातव्यं ( K. 156 ) ‘whose words else should I possibly act up to?'; क्यं वा गम्यते ( U. 3 ) ‘how indeed can you go?'

§ 303. वा, when repeated, has the sense of ‘either—or’, ‘whether—or’; as, उभे एव क्षमे वोद्धुभयोर्बीजमाहितम् । सा वा शंभोस्तदीया वा मूर्तिर्जलमयी ममः ( Ku. II. 60 ) ‘two only are

\* वा समुच्छव्य एवार्थं उपसमानदिकल्पयोः । (हे.)

able to bear the seed of us two ; either she ( Pàrvatî ) of S'ambhu, or his watery form, mine ' ; तत्र कविपरिश्रमानु-रोधाद्वा उत्तानकथावस्तुगौरवाद्वा नवनाटकदर्शनकृतूहलाद्वा भवद्भिरवधानं दीयमानं प्रार्थये ( Ve. 1 ) ' I solicit your attention being paid to it, whether out of regard to the poet's labour, or the importance of the sublime subject-matter, or a desire to see a new drama represented. '

§ 304. स्थाने is used as an adverb in the sense of ' justly ', ' properly ', ' it is quite proper that ' ; as, स्थाने प्राणाः कामिनां दूत्यधीनाः ( Me. 3 ) ' it is proper ( it is justly said ) that the life of lovers is in the hands of ( depends upon ) messengers ' ; स्थाने तपो दुश्चरमेतदर्थमपर्णया पेलवयापि तप्तं ( Ku. VII. 65 ) ' it is quite proper that Aparnâ, though delicate, practised a very austere penance for his sake '.

(a) अस्थाने means ' inopportune ', ' out of place ' ; as, अस्थाने द्वयोरपि प्रयत्नः ( Mu. 2 ) ' the attempt of both was out of place. '

§ 305. \*हंत is used in the following senses :—(1) ' joy ', ' surprise ', ' flurry ', such as is expressed by ' Oh ' in English ; as, हंत प्रवृत्तं संगीतकं ( M. 1 ) ' Oh ! the concert has commenced ' ; (2) ' compassion ', ' pity ' ; as, पुत्रकहंत ते धानाकाः ( G. M. ) ' it is a pity, child, that you have only Dhânâkas ' ; (3) ' oh ', ' alas ', showing grief ; as, हंत धिङ्ग मामधन्यं ( U. 1 ) ' alas, fie upon me, an unhappy being ! ' ; (4) it is sometimes used as an inceptive particle ; as, हंत ते कथयिष्यामि ( Râm. I. 48. 14 ) ' well, now I shall tell you. '

§ 306. † हा most frequently denotes ' grief ', ' dejection ', ' pain ', as expressed by ' ah ', ' alas ', ' woe me ' ; as, हा प्रिये जानकि ( U. 3 ) ' alas ! oh beloved Jânakî ' ; हा हा देवि स्फुटति हृदयं ( U. 3 ) ' alas ! alas ! my heart bursts. ' It is sometimes used to express ' surprise ' ; as, हा कथं महाराज-दशरथस्य धर्मदाराः प्रियसखी मे कौसल्या ( U. 4 ) ' Oh ! indeed, she

\* हंत हर्षेनकंपायां वाक्यारंभविषादयोः । ( अ. )

† हा इति विस्मयविषादशुजुगुप्तातिषु ( ग. स. )

is Kausalyà, my dear friend, the duly married wife of king Das'aratha.'

For the use of हा with the accusative see § 34.

*Obs.* The sense जुगुप्सा 'reproach' is very rare.

§ 307. \* हि never used at the beginning of a sentence, has these senses :—(1) 'for,' 'because,' expressing a strict or logical reason ; as, अग्निरिहास्ति धमो हि दृश्यते ( G. M. ) 'here is fire for there appears smoke'; अपि महर्षिणा त्वं गृहायानुमतः । कालो हृचयं संक्रमितुं द्वितीयमाश्रमं ( R. V. 10 ) 'have you been permitted by the great sage to become a householder, for it is now time to enter upon the second stage of life'?

*Obs.* In general statements with reference to a particular case, this sense of हि 'for' is understood.

(2) 'indeed,' 'surely'; as, देव प्रयोगप्रधानं हि नाट्यशास्त्रं किमत्र वाग्व्यवहारेण ( M. 1 ) 'my lord, the science of acting indeed consists principally of representation; what is the use of oral discussion in this case'? न हि कमलिनीं दृष्ट्वा ग्राहमवेक्षते मतंगजः ( M. 3 ) 'surely an elephant, having seen a lotus-plant, cares not for the shark'; (3) it has often the sense of 'for instance', (स्फुटार्थ) 'as is well-known', when a fact is stated to illustrate a foregoing assertion, in the sense of तथा च as, प्रजानामिव भूत्यर्थं स ताभ्यो बलिमग्रहीत् । सहस्रगुणमत्स्तष्टुमादत्ते हि रसं रविः ( R. I. 18 ) 'he took taxes from his subjects only for the sake of doing good to them; (for instance) the sun drinks up water in order to give it back increased a thousand-fold'; (4) 'only,' 'alone' to emphasize an idea; as, मङ्गो हि मदनेनायास्यते ( K. 155 ) 'a fool only is troubled by Cupid'; (5) sometimes as an expletive.

\* हि पादपूरणे हेतौ विशेषेष्यवधारणे (वि.)

शकुंतला—सखि कस्य वान्यस्य कथयिष्यामि । किंत्वायासयित्रीदार्दी  
वां भविष्यामि ।

उमे—अत एव खलु निर्बंधः । स्निग्धजनसंविभक्तं हि दुःखं सहय-  
वेदनं भवति । (S'. 3)

हंत भोः शकुंतलां पतिकुलं विसृज्य लब्धमिदार्दीं स्वास्थ्यम् । (S'. 4)

स्थाने खलु प्रत्यादेशविमानिताप्यस्य कृते शकुंतला क्लाप्यति । (S'. 6)

अविनीत किं नोऽपत्यनिर्विशेषाणि सत्वानि विप्रकरोषि । हंत वर्धते  
ते संरम्भः । स्थाने खलु क्रृषिजनेन सर्वदमन इति कृतनामधेयोऽसि ।  
(S'. 7)

स्थाने खलु नारायणमृषिं विलोभयंत्यस्तदूरुसेभवामिमां दृष्ट्वा त्रीडिताः  
सर्वा अप्सरस इति । (V. 1)

भवादृशा एव भवन्ति भाजनान्युपदेशानाम् । अपंगतमले हि मनसि  
स्फुटिक्रमणाविव रजनिकरगभस्तयो विशेषति सुखमुपदेशगुणाः ।  
(K. 103)

तदेषा भवतः कांता त्यजैनां वा गृहाण वा ।

उपपन्ना हि दारेषु प्रभुता सर्वतोमुखी ॥ (S'. 5)

अनंतरत्नप्रभवस्य यस्य हिमं न सौभाग्यविलोपि जातम् ।

एको हि दोषो गुणसन्निपाते निमज्जतींदोः किरणेष्विवांकः ॥

(Ku. I. 3)

बहूनामप्यसाराणां समवायो हि दुर्जयः ॥

तृणौरावेष्ट्यते रज्जुर्यया नागोऽपि बध्यते ॥ (P. I. 14)

कुसुमान्यपि गात्रसंगमात्रभ्रंत्यायुरपोहितुं यदि ।

न भविष्यति हंत साधनं किमिवान्यत्प्रहरिष्यतो विधेः ॥

(R. VIII. 44)

सेवां लाघवकारिणीं कृतधियः स्थाने श्ववृत्तिं विदुः । (Mu. 3)

वरं मौन कार्यं न च वचनमुक्तं यदनृतं ।  
 चरं कलैव्यं पुंसां न च परकलत्राभिगमनम् ।  
 चरं प्राणत्यागो न च पिशुनवाक्येष्वभिरुचि-  
 र्वं भिक्षाशित्वं न च परधनास्वादनसुखम् ॥ (H. 1)

## ADDITIONAL SENTENCES FOR EXERCISE

वरमावाभ्यां कतिपयदिवसाननयोरप्यदर्शनकृताः कलेशा अनुभूता न  
 पुनरस्य वैशंपायनानवलोकनद्वयदीनं दिने दिने मुखमीक्षितम् (K. 204)

असंशयं क्षत्रपरिग्रहक्षमा यदार्थमस्यामभिलाषि से मनः ।

सतां हि संदेहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः ॥ (S'. 1)

सुतनु हृदयात्प्रत्यादेशब्यलीकमपैतु ते

किमपि मनसः संमोहो मे तदा वलवानभूत् ।

प्रवलतमसामेवंप्रायाः शभेषु हि वृत्तयः

स्नजमपि शिरस्थन्धः क्षिप्तां धुनोत्यहिंशंकया ॥ (S'. 7)

राजा—एवमादिभिरनुपकम्योऽयमातंकः । पश्य—

कुसुमशयनं न प्रत्यगं न चंद्रमरीचयो

न च मलयजं सर्वगीरीं न वा मणियष्टयः ।

मनसिजरुजं सा वा दिव्या ममालमपोहितुं

रहसि लघ्येदारव्या वा तदाश्रयिणी कथा ॥ (V. 3)

स्थाने त्वां स्थावरात्मानं विष्णमाहस्तथाहि ते ।

चराचराणां भूतानां कुक्षिराधारतां गतः ॥ (Ku. VI. 67)

आलोके ते निपतति पुरा सा वलिब्याकुला वा

मत्सादृश्यं विरहतनु वा भावगम्यं लिखन्ती ।

पृच्छन्ती वा मधुरवचनां सारिकां पंजरस्थां

कच्चिद्भर्तुः स्मरसि रसिके त्वं हि तस्य प्रियेति ॥ (Me. 88).

असंधती—हा वत्से

शिशुर्वा शिष्या वा यदसि मम तत्तिष्ठतु तथा

विशुद्धेरत्कर्षस्त्वयि तु मम भर्कित द्रढयति ।

शिशुत्वं स्त्रैणं वा भवतु ननु वंद्यासि जगतो  
गुणाः पूजास्थानं गुणिषु न च लिंगं न च वयः ॥ (U. 4.)

स्थाने भवानेकनराधिपः सर्वकिञ्चनत्वं मखजं विर्भाति ।  
पर्यायपीतस्य सुर्वहमांशोः कलाक्षयः श्लाघ्यतरो हि वृद्धेः ॥ (R.V.16)  
प्रेष्यभावेन नामेयं देवीशब्दक्षमा सती ।  
स्नानीयवस्त्रक्रियया पत्रोर्ण वोपयुज्यते ॥ (M. 5)

नृपते: प्रतिषिद्धमेव तत्कृतवान् पंक्तिरथो विलंघ्य यत् ।  
अपथे पदमर्पयंति हि श्रुतवंतोऽपि रजोनिमीलिताः ॥ (R. IX. 74)  
तमवेक्ष्य रुरोद हा भृशं स्तनसंबाधमुरो जघान च ।  
स्वजनस्य हि दुःखमग्रतो विवृतद्वारभिवोपजायते ॥ (Ku. IV. 26)  
व्यतिषजति पदार्थनान्तरः कोपि हेतु-  
र्न खलु बहिरूपाधीन्प्रीतयः संश्रयन्ते ।  
विकसति हि पतंगस्योदये पुण्डरीक  
द्रवति च हिमरश्मावुद्गते चंद्रकांतः ॥ (MaL. 1)

अर्हस्येनं (दावांग्न) शमयितुमलं वारिधारासहस्रं-  
रापन्नार्तिप्रशमनफलाः संपदो हच्युत्तमानाम् । (Me. 54)  
स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्टत्यनुरज्यते च ।  
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंधाः ॥

(Bg. XI. 36)

**राक्षसः**—अहो सुशिलष्टोऽभूदयं प्रयोगः ।

लेखोयं न ममेति नोत्तरमिदं मुद्रा मदीया यतः  
सौहार्दं शकटेन खंडितमिति श्रद्धेयमेतत्कथम् ।  
मौर्ये भूषणविक्रयं नरपतौ को नाम संभावयेत्  
तस्मात्संप्रतिपत्तिरेव हि वरं न ग्राम्यमत्रोत्तरम् ॥ (Mu. 5)

स्वसुखनिरभिलाषः खिद्यसे लोकहेतोः  
प्रतिदिनमथवा ते वृत्तिरेवंविधैव ।  
अनुभवति हि मूर्ध्ना पादपस्तीद्रमुष्णं  
शमयति परितापं छायया संश्रितानाम् ॥ (S'. 5)

उचितः प्रणयो वरं विहन्तुं बहवः खंडनहेतवो हि दृष्टाः ।  
उपचारविधिर्मनस्वनीनां न तु पूर्वाभ्यधिकोपि भावशून्यः ॥ (M. 3)

It is far better to support one's self by begging from door to door than to be always fawning upon the haughty rich.

Either he is able to do it, or his two brothers, but not any body else.

It is but just that he gives you this warning to spend money economically, for the marriage of your daughter is every day drawing near.

When calamities befall a man, discrimination is the real wisdom ; for those who act without discrimination have their miseries multiplied.

The poet that said 'one fault merges in a collection of good qualities,' did not properly observe human nature ; for, generally poverty destroys even a group of good qualities.

Who indeed, except this magnanimous person, would risk his life to save that of others !

Be sure, O woman, that you will ere long be united with your husband ; is it not a fact that a river, the water of which is dried up in summer, is again united with its current in the rainy season !

I worship all gods with the same devotion, whether they belong to the Yavanas or Brâhmaṇas.

I shall even prefer (*use वरं—न*) a dreary forest haunted by tigers and wolves, to a life led in poverty amongst one's kinsmen.

Woe me that have survived all that I held dearest on this earth !

Oh ! I have found the ring that I had lost.

Oh ! How delightful is the appearance of this man ?

It is just that the author of the Rāmāyana used divine speech to describe his manifold deeds.

Out of hundreds of kings, she chose only this king for her husband ; for the mind is conscious of its former associations.

Who possibly, that has fallen into the snares of the wicked, has safely escaped ? And what weak person has not failed in his attempts at contending with the strong ?

## LESSON XXIX

### Atmanepada and Parasmaipada

*N. B.*—In this and the next lesson the unspecified references are to Siddhānta Kaumudī ; and Bk. means the eighth canto of Bhatti Kāvya.

§ 308. There are two Padas in Sanskrit : the Atmanepada and Parasmaipada. The Atmanepada (' voice for one's self ') denotes that the fruit of the action accrues to the agent (कर्तृगामि फलं) ; as, कुरुते 'does for himself.' The Parasmaipada (' voice for another ') denotes that the fruit of the action accrues to another ; गच्छति 'goes for another.' This distinction is scarcely, if ever, observed in practice. It is the original meaning of the terms, but cannot be consistently followed in all cases. Sanskrit writers use both the Padas promiscuously ; as, निदेशमिदानीं श्रोतुमिच्छामि (M. 1) 'I wish now to hear the message' ; उत्कंठासाधारणं परितोषमनुभवामि (S'. 4) ; यावद्यते साधयितुं त्वदर्थं (R. V. 15.).

If it be supposed that this distinction is meant to be observed when a root admits of both the Padas, this is also not borne out by usage ; as, राजा स्वसूनोश्चंद्रापीड इति नाम चकार। शुक्नासोपि विप्रजनोचितं वैशंपायन इति नाम चक्रे (K. 74), where the two Padas are used in the same sense.

§ 309. Some roots are conjugated in one Pada only, as नम्, भ्रम्, रुच्, भाष् &c.; some in both the Padas, as कृ, चि,

चुर्, दुह् &c.; while some are restricted to one Pada or the other, according as certain prepositions are prefixed to them, or they are used in particular senses ; as, गम् is Parasmaipada; but संगम् is Atmanepada ; शास् ‘to rule’ is Parasmaipada, but आशास् ‘to bless’ is Atm. Some roots of this nature are given in this and the next lesson.

### Roots of the First Conjugation

§ 310. The root \*क्रम्, when not preceded by a preposition, takes both the Padas. But it is used in the Atm. by itself when the sense of ‘continuity’, or ‘want of interruption’, ‘energy’; and ‘development’, or ‘increase’ is indicated ; as, क्रममाणोऽस्तिसंसदि (Bk. 22) ‘moving unobstructed in the enemy’s assembly’; अध्ययनाय क्रमते ‘shows energy for studying’; क्रमतेऽस्मिन् शास्त्राणि ‘the Śastras are developed in him.’

(a) Preceded by उप and परा, it is Atm. in the same senses ; as, इत्युक्त्वा खे पराक्रंस्त (Bk. 22) ‘so saying he showed his might in the sky’; परीक्षितुमुपाक्रंस्त राक्षसी तस्य विक्रमं (ibid. 23) ‘made bold to test &c.’

(b) When preceded by आ, it is Atm. in the sense of ‘ascending’ or ‘rising’ of a luminary ; as, आक्रमते सूर्यः (Mbh.) ‘the sun rises’; दिवमाक्रममाणेव (Bk. 23). But आक्रामति धूमो हर्म्यतलात् ‘the smoke issues from the surface of the terrace’; or आक्रामति धूमो हर्म्यतलं (Mbh.) ‘covers the terrace.’

(c) With वि in the sense of ‘walking’, ‘placing the footsteps’; विष्णुस्त्रेधा विचक्रमे ‘Vishnu took three steps’; वाजी विक्रमते ; but विक्रामति संधिः ‘the joint splits.’

(d) With प्र and उप, in the sense of ‘beginning’; as वक्तुं मिथः प्राक्रमतैवमेनं (Ku. III. 2) ‘thus began to talk with him privately.’ But प्रक्रामति ‘goes’; उपक्रामति ‘comes.’

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\* वृत्तिसर्गतायनेषु क्रमः । उपपराभ्याम् । आङ् उद्गमन । वैः पाद-  
विहरणे । प्रोपाभ्यां समर्थाभ्याम् । अनुपसर्गद्वा । (I. 3. 38-43).

§ 311. The root †क्रीड 'to play' is usually Paras., but when preceded by the prepositions अनु, सं, परि, and आ, it is Atm.; अनु-परि-आ-क्रीडते माणवकः; संक्रीडते मणिभिः यत्र कन्या: (Me. 70) 'play with jewels.' But माणवकमनु क्रीडति (Mbh.) 'plays with Mānavaka.'

(a) With सं, it is Paras. in the sense of 'making a noise'; as, संक्रीडन्ति शकटानि (Mbh.) 'the carts creak.'

§ 312. \*गम् with सं is Atm. in the sense of 'communicate with', 'unite with', 'join'; as, अक्षधूर्तः समगंसि (Dk. II. 2) 'I joined gamblers.' So क्र or क्रच्छ with सं as, समारंत ममाभीष्टाः (Bk. 16).

§ 313. The root \*\*चर् 'to walk,' when preceded by उद्, is Atm., when used transitively; as, पानशीण्डाः पथः क्षीबा चृद्देवदचरंत च (Bk. 31) 'drunkards, being intoxicated, strayed away from the paths in crowds'; so, धर्ममुच्चरते 'transgresses duty.' But बाष्पमुच्चरति 'vapour goes up.'

(a) With सं, it is Atm. when used with the instrumental of a conveyance; as; यानैः समचरंतान्ये (Bk. 32) 'others went in vehicles'; क्वचित्पथा संचरते सुराणां (R. XIII. 16) 'now passes through the path of gods (sky).'

§ 314. †जि, when preceded by वि and परा, in the sense of 'to conquer', or 'to be victorious', and 'to defeat' respectively, is Atm.; as, चक्षुम् चक्मंबुजं विजयते (V. B. I) 'her (blue) eye surpasses the blue lotus'; विजयतां देवः (M. 1) 'victory to your Majesty!'; खं पराजयमानोसौ (Bk. 9) 'defeating (completely overstriding) the sky.'

§ 315. When ¶तप् 'to heat'; preceded by वि or उद्, is

† क्रीडोजनुसंपरिभ्यश्च । (I. 3. 21)

\* समो गम्यूच्छभ्याम् । (I. 3. 29)

\*\* उदश्चरः सकर्मकात् । समस्तृतीयायुक्तात् (I. 3. 53-4)

‡ विपराभ्यां जे: (I. 3. 19)

¶ उद्दिभ्यां तपः (I. 3. 27); स्वांगकर्मकाच्चेति

वक्तव्यम् । Varttika.

intransitively used, or has ‘a limb of the body’ for its object, it is Atm.; as, रविवितपतेत्यर्थं (Bk. 14) ‘the sun is shining very hot’; तीव्रमुत्तपमानोयमशक्यः सोहुमातपः (ibid 15.) ‘this excessively scorching heat is unbearable’; उत्तपते-वितपते-पाणी (Mbh.) ‘he warms his hands.’ But उत्तपति सुवर्णं सुवर्णकारः (Mbh.) ‘a goldsmith heats (causes to melt) gold’; so चैत्रो मैत्रस्य पाणिमुत्तपति.

*Obs.* तप्, by itself, is intransitive; as, तमस्तपति धर्माशौ कथमाविर्भविष्यति (S'. 5) ‘how will darkness manifest itself, when the sun is shining’?

§ 316. \*नी ‘to lead or carry,’ without a preposition or with the prepositions उद्, उप, or वि is Atm. in the following senses:—(1) instructing (lit. honouring); as, शास्त्रे नयते ‘gives instructions in S'āstra’; (2) ‘lifting up’; as, दंडमुन्नयते ‘lifts up a stick’; (3) ‘initiating into sacred rites’; भाणवकमुपनयते ‘invests Mānavaka with the sacred thread’; (4) ‘knowledge’, ‘investigation’; तत्त्वं नयते ‘investigates the truth’; (5) ‘employing on wages’, ‘hiring’; कर्मकरानुपनयते ‘employs labourers as hired servants’; (6) ‘paying off, as a tribute, debt’ &c.; करं विनयते ‘pays the tax due to the king’; (7) ‘spending’, ‘applying to use’; शतं विनयते ‘spends a hundred (for charity).’

(a) नी with वि is Atm., only when the object is something else than ‘a part of the body’; as, विनेष्ये क्रोधमयवा (Bk. 22) ‘or I shall remove (restrain) my anger’; but गंडं विनयति ‘turns away his cheek.’

*Obs.* विनी in the sense of ‘teaching’, ‘taming’, ‘domesticating’, is Paras.; वन्यान्विनेष्यन्विव दुष्टसत्त्वान् (R. II. 8) ‘as if wishing to tame the wicked animals of the forest’; so विनिन्युरेन गुरुवो गुरुप्रियं (R. III. 29).

§ 317. † यम् preceded by आ is Atm., either when it is

\* संमाननोत्संजनाचार्यकरणज्ञानभूतिविगणनव्ययेषु नियः। (I.3.36)

† आङ्गो यमहनः (I.3.28); समुदाङ्गस्यो यमोऽग्रंथे (I.3.75);

उपाद्यमः स्वीकरणे (I.3.56)

intransitively used, or has 'a limb of the body' for its object, or anything other than a work of composition; as, आयच्छते 'spreads'; पाणिमायच्छते 'stretches his hand'; वस्त्रमायच्छते 'spreads the cloth.'

(a) Preceded by सं and उद् it is Atm., when the object is not 'a literary work'; as, ब्रीहीन्संयच्छते 'gathers rice'; भारमुच्चच्छते 'lifts up a load'; but उद्यच्छति वेदं 'tries hard to learn the Vedas.'

(b) यम् with उप is Atm., in the sense of 'marrying', 'espousing', or 'accepting' in general; as, सीतां हित्वा दशमुख-स्थिर्नीमयेमे यदन्यां (R. XIV 71) 'that the enemy of the ten-mouthed (Râvana), having abandoned Sîtâ, did not marry another.'

§ 318. ‡ रम् 'to sport' is usually Atm., but preceded by the prepositions वि, आ, or परि it is Paras.; as, विरम विरम-वह्ने (Ratn. 5) 'stop, stop, O fire'; आरमति उद्याने 'takes rest in a garden'; क्षणं पर्यरमत्तस्य दर्शनात् (Bk. 53) 'was for a time pleased at his sight.'

(a) with उप when, intransitively used, रम् takes either Pada; as, उपारंसीच्च सम्पश्यन् वानरस्तं चिकीषितात् (Bk. 54) 'the monkey seeing him, desisted from what he meant to do'; नात्र सीतेत्युपारस्त (Bk. 55) 'he stopped, seeing there was no Sîtâ.'

§ 319. \*वद् 'to speak', by itself is Atm., in the following senses:—(1) 'showing brilliance or proficiency in'; as, शास्त्रे वदते; (2) 'pacifying or coaxing (generally preceded by उप in this sense); as, भृत्यानुपवदते 'conciliates or cajoles his servants'; (3) 'knowledge'; as, शास्त्रे वदते 'knows Śâstra'; (4) 'toil'. 'effort'; as, क्षेत्रे वदते 'toils in the field'; (5) 'difference of opinion', 'quarrel'

‡ व्याङ्गपरिभ्यो रमः । विभाषाऽकर्मकात् । (1. 3. 83-85)

\* भासनोयसंभाषाज्ञानयत्त्विपत्युपमंत्रणेषु वदः । व्यक्तवाचां समुच्चारणे । अनोरकर्मकात् । विभाषा विप्रलापे । (1.3. 47-50)

( generally preceded by वि in this sense ); as, परस्परं विवद-मानानां शास्त्राणां ( H. 1 ) 'of mutually conflicting scriptures'; ( 6 ) 'flattering', 'requesting'; as, दातारमुपवदते 'coaxes the donor'; [ this sense is analogous to ( 2 ).]

(a) With सम्प्र it is Atm., in the sense of 'loud and distinct speaking' ( as that of men &c. ); as, सम्प्रवदन्ते ब्राह्मणाः 'the Brāhmaṇas are speaking loudly together'; but वरतनु सम्प्रवदन्ति कुकुट्टाः ( Mbh. ) 'O beautiful lady, the cocks are crowing.'

(b) With अनु, वद् is A'tm., under the same circumstances as ( a ), when it is intransitively used ; as, अनुवदते कठः कलापस्य 'Katha imitates Kalāpa'; but उक्तमनुवदति 'recapitulates or reproduces what is said'; अनुवदति वीणा 'the lute resounds.'

(c) With विप्र in the sense of 'disputing', 'wrangling', it takes either Pada ; as, विप्रवदंते-ति वैद्याः 'the doctors are at variance' ( are disputing ); ऐद्विप्रवदमानैस्तां संयुक्तां ब्रह्मराक्षसः ( Bk. 30 ) 'went to it, filled with wrangling evil demons.'

(d) With अप it is Atm., in the sense of 'reviling', 'reproaching'; as, च्यायमपवदते; नृभ्योऽपवदमानस्य ( Bk. 45 ).

**§ 320.** \*स्था is A'tm., by itself in the sense of 'disclosing one's intentions'; as, गोपी कृष्णाय तिष्ठते; or 'accepting as umpire'; as, संशय्य कर्णादिषु तिष्ठते यः ( Ki. III. 14 ) 'who, when he is in doubt, has recourse to Karna (and others) as his judge or umpire.'

(a) With सं, अव, प्र and sometimes वि it is Atm. ; as, दारिद्र्यात्पुरुषस्य वांधवजनो वाक्ये न संतिष्ठते ( Mk. 1 ) 'on account of a man's poverty, his relations do not act up to his words'; क्षणमप्यवतिष्ठते श्वसन् यदि जंतुः ( R. VIII. 87 ) 'if a being breathes on, though only for a moment'; हरिहर्ष-प्रस्थमथ प्रतस्थे ( S'i. III. 1 ) 'then Hari set out for Hari-prastha'; so अत्रापरे प्रत्यवतिष्ठते ( S'. B. 45 ); अग्नेज्वलतः विस्फुलिंगा विप्रतिष्ठेरन् ( *ibid.* )

\* समवप्रविभ्यः स्थः । प्रकाशनस्थेयाख्यायोद्ध्व । ( I. 3. 22-3 )

(b) With आ it is Atm., only in the sense of 'solemn declaration' (प्रतिज्ञा); as, जलं विषं वा तव कारणादास्थास्ये (Mb.) 'for thee I shall surely have recourse to water or poison.'

§ 321. With † उद् in its literal sense of 'getting up', it is Paras.; but in a figurative sense, it is A'tm.; as, उत्तिष्ठ-मानं मित्रार्थं कस्त्वा न बहु मन्यते (Bk. 12) 'who does not esteem you, who strive for your friend?'; मुक्तावुत्तिष्ठते 'raises himself up (aspires) to absolution'; see Ki. XI. 13, and S'i. XIV. 17; but पीठादुत्तिष्ठति, and ग्रामाच्छतमुत्तिष्ठति 'a hundred is yielded by a village.'

§ 322. ‡ With उप it is Atm., in the sense of 'waiting upon in a religious manner', 'worshipping' (as a deity); as, ये सूर्यमुपतिष्ठते मंत्रैः (Bk. 13) 'those who wait upon the sun according to religious *mantras*'; न त्र्यंबकादन्यमुपास्थितासौ (Bk. 1. 3).

*Obs.* ¶ In this sense of 'waiting upon' in general, the root is found in literature taking either pada; as, उपतस्थु-र्महात्मानं धर्मपुत्रं युधिष्ठिरं (Mb. II. 4. 7); स्तुत्यं स्तुतिभिरर्थर्थाभि-रूपतस्थे सरस्वती (R. IV. 6)

§ 323. With \* उप it is Atm., also in the following senses: (1) 'uniting', 'joining'; as, गंगा यमुनामुपतिष्ठते 'the Ganges joins the Jumnà'; (2) 'forming friendship with'; as, रथिकानुपतिष्ठते (Mbh.) 'forms friendship with charioteers'; (3) 'lead to' (as a way); as, अयं पथः साकेतमुपतिष्ठते (Mbh.) 'this way leads to Sàketa (Ayodhyà).'

† उदोऽनुर्ध्वकर्मणि । (I. 3. 24)

‡ उपान्मत्तकरणे । (I. 3. 25)

¶ On this the Mahàbhàshya has the following:—

बहूनामप्यचित्तानामेको भवति चित्तवान् ।

पश्य वानरसैन्येस्मिन्यदर्कमुपतिष्ठते ॥

मैवं मंस्थाः सचित्तोयमेषोर्पि हि यथा वयम् ।

एतदप्यस्य कायेयं यदर्कमुपतिष्ठति ॥

\*उपादेवपूजासंगतिकरणमित्रकरणपथिस्विति वाच्यम् । (Var.)

(a) With उप it takes either Pada when ‘a desire to get a thing’ is implied ; as, भिक्षुको व्राह्मणकुलमुपतिष्ठते—ति ( Mbh. ) ‘a beggar waits at the palace of Brâhmaṇa (with the desire of getting something)’ ; also when it is intransitively used ; as, भोजनकाले उपतिष्ठते ‘stands ready at the time of dinner.’

§ 324. † हृ with अनु is Atm., in the sense of ‘constantly practising’ ; as, पैतृकमश्वा अनुहरंते ‘horses always practise the gait of their progenitor’ ; but in the sense of ‘resembling’ it is Paras. ; as, रामभद्रमनहरति ( U. 4 ).

§ 325. ‡ ह्वे preceded by आ is Atm., in the sense of ‘challenging’ ; as, कृष्णश्चाणूरमाहवयते ( Sk. ) आहवत चेदिराण्मुरार्दि ( S. i. XX. 1 ) ; but इत एवाहवयैनमप्यायुष्मतं ( U. 6 ) ‘call this long-lived boy also here.’

राज्यं नाम शक्तित्रयायत्तम् । शक्तयश्च मन्त्रप्रभावोत्साहाः परस्परानु-  
गृहीताः कृत्येषु क्रमन्ते । ( Dk. II. 8 )

असौ पापः क्रमेण शाखांतरेः संचरमाणः कोटरमागःय तातमपग-  
तासुमकरोत् । ( K. 33 )

एवं भोः संततिविष्टेदनिरवलंबानां मूलपुरुषावसाने संपदः परमु-  
पतिष्ठन्ति । ( S. 6 )

उषसि स्नात्वा कृतमन्गलो मन्त्रिभिः सह समगच्छे । ( Dk. II. 3 )

अये वनदेवतेयं फलकुसुमपल्लवार्थ्येण मामुपतिष्ठते । ( U. 2 )

विजयेतां रामलक्ष्मणौ कुंभकर्णमेघनादौ । ( A. R. 6 )

ततः प्रतस्ये कौबेरीं भास्वानिव रघुर्दिशम् । ( R. IV. 66 )

वक्तुं धीरः स्तनितवच्चनैर्मानिनां प्रक्रमेथाः ( Me. 101 )

हरतेर्गताच्छील्ये । ( Var. )

स्पर्धायामाङ्गः ( I. 3. 31 )

बलिर्बन्धे जलधिर्ममन्ये जहौऽमृतं दैत्यकुलं विजिग्ये ।  
कल्पांतदुःस्था वसुधा तथोहे येनैष भारोऽतिगुरुर्न तस्य ॥

(Bk. II. 39)

उत्तिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिच्छता ।

समौ हि शिष्टैराभ्नातौ वर्त्स्यतावामयः स च ॥ (S.i. II. 10)

अयमपि च गिरं नस्त्वत्रबोधप्रयुक्ता-  
मनुवदति शुकस्ते मंजुवाक् पंजरस्थः । (R. V. 74)

यावद्यतापनिधिराक्तमते न भानु-  
रन्हाय तावदरुणेन तमो निरस्तम् ! (R. V. 71)

अथ सर्वस्य धातारं ते सर्वे सर्वतो मुखम् ।

वागीशं वाग्मिरध्यामिः प्रणिपत्योपतस्थिरे ॥ (Ku. II. 3)

स मानसीं भेरुसखः पितृणां कन्यां कुलस्य स्थितये स्थितिज्ञः ।

मेनां मुनीनामपि माननीयामात्मानुरूपां विधिनोपयेमे ॥ (Ku. I. 18)

पटुर्धारावाही नव इव चिरेणापि हि न मे

निकृन्तन्मर्माणि क्रकच इव मन्युर्विरमति । (U. 4)

फलान्यादत्स्व चित्राणि परिक्रीडस्व सानुषु ।

साध्वनुक्रीडमानानि पश्य वृदानि पक्षिणाम् ॥ (Bk. VIII. 10)

किंचित्तोयावदिष्टासौ केनचिद् व्यवदिष्ट न ।

शृण्वन् संवदमानाद्रावणस्य गुणात् जनात् ॥ (ibid. 28)

### ADDITIONAL SENTENCES FOR EXERCISE

एते भगवत्यौ भूमिदेवानां मूलमायतनमंतवेंदि पूर्वेण कृष्णागरुमलयजर-  
समंगरागमन्योन्यस्य कुर्वणे कर्लिंदकन्यामंदाकिन्यौ संगच्छेते । (A. R. 7)

इत्युक्त्वा शुक्नासो हेमंतकालोत्पलिनीमिवोद्वाष्णं दृष्टिमुद्वहमुद्वेषिता-  
धर्मश्च वहिरलव्धनिर्गमेण स्फुटन्निवांतर्मन्युपूरेण निश्वसन्नेवावतस्ये ।

(K. 289)

वयोवेषविसंवादि रामस्य च तयोस्तदा ।

जनता प्रेक्ष्य सादृश्यं नाक्षिकंपं व्यतिष्ठत ॥ (R. XV. 67)

तत्रैनं हेमकुंभेषु संभूतैस्तीर्थवारिभिः ।

उपतस्थुः प्रकृतयो भद्रपीठोपवेशितम् ॥ (R. XVII. 10)

इति दीर्घतविक्रियं सुतं मख्तः कोपपरीतमानसम् ।

उपसांत्वयितुं महीपतिर्द्विरदं दुष्टमिवोपचक्रमे ॥ (Ki. II. 25)

पारसीकांस्ततो जेतुं प्रतस्थे स्थलवर्त्मना ।

ईंद्रियात्यानिव रिपूस्तत्त्वज्ञानेन संयमी ॥ (R. IV. 60)

विनयंते स्म तद्योधा मधुभिर्विजयश्रमसम् ।

आस्तीर्णाजिनरत्नासु द्राक्षावलयभूमिषु ॥ (R. IV. 65)

श्रुतमप्यधिगम्य ये रिपून् विनयंते न शरीरजन्मनः ।

जनयन्त्यचिराय संपदामयशस्ते खलु चापलाश्रयम् ॥ (Ki. II. 41)

प्रियप्राया वृत्तिविनयमधुरो वाचि नियमः

प्रकृत्या कल्याणी मतिरनवगीतः परिचयः ।

पुरो वा पश्चाद्वा तदिदमविपर्यासितरसं

रहस्यं साधूनामनुपथि विशुद्धं विजयते ॥ (U. 2)

क्षणं भद्रावतिष्ठस्व ततः प्रस्यास्यसे पुनः

न तत्संस्थास्यते कार्यं दक्षेणोरीकृतं त्वया ॥ (Bk. VIII. 11).

द्रष्टुं प्रक्रममाणोऽसौ सीतामंभोनिधेस्तटम् ।

उपाक्रांस्ताकुलं घोरैः क्रममाणैनशाचरैः ॥ (*ibid.* 25)

जलिपतोत्कुष्टसंगीतप्रनृत्स्मितवलिगतैः ।

घोवस्यान्ववदिष्टेव लंका पूतक्रतोः पुरः ॥ (*ibid.* 29)

च्यरमत्प्रधनाद्यस्मात्परित्रस्तः सहस्रदृक् ।

क्षणं पर्यरमत्स्य दर्शनान्मारुतात्मजः ॥ (*ibid.* 53)

यावदर्थपदां वाचमेवमादाय भाधवः ।

विरराम महीयांसः प्रकृत्या मितभाषिणः ॥ (S'i. II. 13)

विपक्षमखिलीकृत्य प्रतिष्ठा खलु दुर्लभा ।

अनीत्वा पंकतां धूलिमुदकं नावतिष्ठते ॥ (S'. II. 34)

समग्रं पुरः शत्रोर्मोदयध्वं रघूतम् ।  
 मोपयध्वं भयं सीतां नोपायस्त दशाननः ॥  
 ततः प्रास्थिषताद्रीद्रं महेद्रं वानरा द्रुतम् ।  
 सर्वे किलकिलायंतो धैर्यं चाधिषताधिकम् ॥ (Bk. VII. 101-2)

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At midnight, while I was sleeping soundly in my bed I was awakened by a noise proceeding from persons quarrelling (वद् with वि ) with one another.

Having entrusted the protection of his family to his eldest son, the old man started off (स्था with प्र ) for a holy place.

The French, commanded by their ablest General, began (क्रम् with उप ) to storm the citadel, but the Chinese easily defeated (जि with परा ) them.

From high words the two young men came to blows, and the more fiery-tempered of the two challenged (हृके with आ) the other to a single combat.

Fie upon those who wait upon (स्था with उप) rich men and flatter them, simply with the desire of getting wealth from them !

The Jumnà joins (गम् with सं) the Ganges at Prayàga, and this place is held very sacred by the Hindus.

Cease (रम् with वि ) from anger and forsake avarice ; fret not thyself in any way to do evil.

While Paras'uràma was riding out (चर् with सं) on a highmettled palfrey, it shied at a pool of water, and the rider was violently thrown down.

The heir-apparent to the throne of England has married (यम् with उप) the daughter of the king of Denmark.

He who initiates (नी with उप) a boy into the sacred ceremonies and teaches him redsac learning is called an A'chàrya.

This way leads (स्था with उप) directly to the river ; while the other is rather circuitous ; choose which you will.

When the heat of the sun is so scorching (तप् with उद्), how can you go out without an umbrella ?

The light of Brāhmaṇ is naturally gentle ; and, though it be for a time disturbed, it soon resumes (स्था with अव with loc.) its wonted nature.

Expectant of favours, we have long put up with the taunts of the wicked, and tamely submitted to the insults of the proud ; when then, O Hope, wilt thou cease to work ?

S'ukanāṣa waited upon (स्था with उप) Chandrāpīda, and having advised him on several important matters, returned home with a delighted heart.

## LESSON XXX

### Roots of the Second Conjugation

§ 326. विद् 'to know' with सं is Atm., in the sense of 'recognizing' ; as, पितरावपि मां न प्रतिसंविदाते (Dk. II. 3) 'even my parents do not recognize me.'

(a) It is also Atm., when used intransitively, in the sense of 'knowing,' 'to be aware of' ; as, के न संविद्रते वायोमेन्नाकाद्रियथा सखा (Bk. 17) 'who do not know that the Mainaka mountain is the friend of the wind' ?

§ 327. शास् with आ in the sense of 'blessing' and with प्र in the sense of 'praying for' is Atm. ; ऋक्षंदसाशास्ते (S'. 4) 'blesses her by means of a *Rik* metre' ; इदं प्रशास्महे (U. 1) 'we pray for this.'

§ 328. हन् is usually Paras. ; but when preceded by आ it is Atm., when used intransitively and referring to one's own body ; as, आघ्नान इव संदीप्तैरलातैः सर्वतो मुहुः (Bk. 15) 'as if striking with blazing firebrands, in all directions.'

But परस्य शिर आहन्ति ( S. K. )

*Obs.* This restriction is not always observed; आजध्ने विषमविलोचनस्य वक्षः ( Ki. XVII. 63 )

### Roots of the Third, Fourth, and Fifth Conjugations

§ 329. The root दा 'to give' by itself takes either Pada; but when preceded by आ it is Atm., in the sense of 'taking'; as, नादत्ते भवतां स्नेहेन या पल्लवं ( S. 4 ) 'who out of affection, would not take ( pluck ) your foliage'; but मुखं व्याददाति 'opens his mouth' also विपादिकां व्याददाति 'opens the pimple on his foot'; नदी कूलं व्याददाति; but व्याददते पिपीलिकाः पतंगस्य मुखं ( Mbh. )

§ 330. नह् with सं, in the sense of 'preparing,' 'being ready for' is Atm.; as, छेत्तुं वज्रमणीन् संनहयते ( Bh. II. 6 ) 'is ready to cut adamants'; युद्धाय संनहयते ( Mbh. ) 'prepares for battle.'

§ 331. श्रु with सं, when transitively used, is Paras.; as, मद्वचनं न संशृणोति 'does not listen to my words'; but used intransitively, it is Atm.; as संश्रुणुष्व कपे ( Bk. 16 ) 'listen, O monkey.'

### Roots of the Sixth Conjugation

§ 332. कृ 'to scatter' with अप, in the sense of 'throwing up,' 'scratching' ( with joy ) for maintenance or making an abode is Atm.; as, छायापस्करमाणविष्कर etc. ( U. 2 ) 'the animals scratching ( the ground ) for food under the shade'; so, अपस्किरते कुक्कुटो भक्षार्थी, श्वा आश्रयार्थी.

But अपकिरति कुसुमं 'scatters flower.'

§ 333. गृ 'to eat' is Atm., when preceded by अव; as, अवगिरते ग्रासं 'swallows a mouthful.'

(a) with सं in the sense of 'promising,' 'pledging one's word'; as, संगिरते शब्दं 'pledges his word'; but संगिरति ग्रासं.

§ 334. प्रच्छ with आ is Atm., in the sense of 'taking'

*Leave of,' ' bidding adieu to' ; as, आपृच्छस्व प्रियसखमम् ( Me. ७ ) 'take leave of this your dear friend.'*

§ 335. विश् with नि is Atm. ; as, किञ्चिकध्यादिं न्यविशत ( Bk. VI. 143 ) 'entered the Kishkindha mountain.'

(a) With अभि also ; as, भयं तावत्सेव्यादभिनिविशते सेवकजनं ( Mu. 5 ) 'in the first place the fear of the person to be served enters (the mind of) a servant.'

### Roots of the Seventh Conjugation

§ 336. \*भुज् is Atm., except in the sense of 'protecting'; as, ओदनं भुक्ते 'eats food'; सदयं वुभुजे स मेदिनीं ( R. VIII. 7 ) 'he tenderly enjoyed the earth'; वृद्धो जनो दुःखशतानि भुक्ते 'old people suffer hundreds of miseries'; but भुनक्ति स्वराज्यं ( A. R. 3 ) 'governs his own country.'

§ 337. The root †युज् when preceded by प्र and उप, or generally by any preposition beginning or ending with a vowel, is Atm., except with reference to sacrificial vessels; as, प्रयुजानः प्रिया वाचः ( Bk. 39 ) 'employing agreeable words'; आथामधमेऽनियुक्ते ( S'. 1 ); तमन्वयुक्त ( R. VIII. 18 ); पण्वंधमुखान् गुणानजः शङ्खपायुक्त ( *ibid.* 21 ) 'Aja employed the six expedients beginning with peace.'

### Roots of the Eighth Conjugation

§ 338. ‡कृ 'to do' by itself admits of either Pada, but it is Atm., generally with prepositions, in the following senses :—( 1 ) 'doing an. injury to'; as, उत्कुरुते 'informs against'; ( 2 ) 'censure,' 'blame,' 'overcoming'; as, इयेनो वर्तिकामुदाकुरुते 'the hawk overcomes a snail'; ( 3 ) 'serving,' 'attending upon'; as, हरिमुपकुरुते 'serves Hari';

\* भुजोऽनवने ( I. 3. 66 )

† प्रोपाभ्यां युजेरयज्ञपात्रेषु । ( I. 3. 64 ) ;

स्वराद्यन्तोपसर्गादिति वक्तव्यम् । ( *Vārttika* ).

‡ गन्धनावक्षेपणसेवनसाहसिक्यप्रतियत्नप्रकथनोपयोगेषु कृज्ञाः । ( I. 3. 32 )

(4) 'acting violently,' 'outraging'; as परदारान् प्रकुरुते 'outrages another's wife'; (5) 'preparing,' 'dressing'; as, एधोदकस्योपस्कुरुते 'fuel prepares (boils) water'; (6) 'reciting'; as, गाथाः प्रकुरुते 'recites stories'; (7) 'employing,' 'applying to use'; as, शतं प्रकुरुते 'devotes a hundred' (to sacred purposes); so उपकुर्वतमत्यर्थं प्रकुर्वणोऽनुजीविवत् (Bk. 18).

(a) कृ with उप in the sense of 'doing good to' is used in both the Padas; as, न हि दीपौ परस्परस्योपकुरुतः (S'. B. 420) 'two lamps do not indeed help each other'; किं वां भूयः प्रियमुपकरोति (Mu. 7); सा लक्ष्मीरूपकुरुते यथा परेषां (Ki. VII. 28) 'that is wealth by means of which the possessor does good to others.'

(b) With \*अनु and परा, the root is Paras.; as, पराकरोति दानं 'rejects a gift'; अनुकरोति भगवतो नारायणस्य (K. 6).

§ 339. † कृ with अधि is Atm., in the sense of 'bearing,' 'enduring,' or 'overpowering'; as, शत्रुमधिकुरुते 'forgives or overpowers his enemy'; but मनुष्यानधिकरोति शास्त्रं (S'. B.) 'Scripture authorizes men.'

§ 340. With ‡ वि it is Atm., in the sense of 'uttering' (having 'sounds' for its object) as, स्वरान् विकुरुते 'produces sounds'; but चित्तं विकरोति कामः 'Love affects the mind.'

(a) When intransitively used, it is Atm., with वि; as, विकुर्वे नगरे तस्य (Bk. 21) 'I shall act at will in his city' (विविधं चेष्टे).

### Roots of the Ninth Conjugation

§ 341. The root क्री ¶ 'to buy' is Atm., when preceded by परि, वि, and अव; as, कृतेनोपकृतं वायोः परिक्रीणानं (Bk. 8)

\* अनुपराभ्यां कृजः । (परस्मैपदं) (I. 3. 79)

† अधे: प्रसहने । (I. 3. 33)

‡ वे: शब्दकर्मणः । अकर्मकाच्च । (I. 3. 34-5)

¶ परिव्यवेभ्यः क्रियः । (I. 3. 18)

‘requiting by deeds the obligations of the wind’; यस्तानि विक्रीणीते (Y. II.) ‘he who sells them.’

§ 342. \* ज्ञा, used by itself, admits of both the Padas; as, जानासि विनोदयितुं (U. 1); जानीते हि भवान् (V. 2) with अप इति Atm. in the sense of ‘denying,’ ‘concealing’; as, शतमपजानीते ‘denies a hundred.’

(a) With सं and प्र it is Atm. except in the sense of ‘thinking of’; as, शतं संजानीते ‘looks for a hundred’; हरचापारोपणेन कन्यादानं प्रतिजानीते (P. R. 4) ‘promises the hand of his daughter by (on condition of) stringing the bow of Hara.’ But मातरं मातुर्वा संजानाति ‘thinks of his mother.’

(b) ज्ञा with अनु takes either Pada; as, अनुजानीहि मां गमनाय (U. 3); ततोनुज्ञै गमनं सुतस्य (Bk. III. 23) ‘then consented to the departure of his son.’

(c) The desiderative of ज्ञा is always Atm.; as, जिज्ञासमानानुचरस्य भावं (R. II. 26) ‘desirous of knowing the devotion of her follower.’

### Roots of the Tenth Conjugation and Causals

§ 343. Roots of the tenth conjugation and causals generally admit of either Pada. But there are exceptions.

(a) † When the causals of transitive verbs are used reflexively, or when the object in the primitive sense becomes the agent in the causal, the Atmanepada is used, except in the sense of ‘remembering with tenderness’; as, भक्ता भवं पश्यन्ति ‘devotees see Bhava’; भवो भक्तान् दर्शयते ‘Bhava shows himself to his devotees’; दर्शयसे नित्यं मनुष्यान् (Mb. II. 5. 86); but स्मरयति वनगुल्मः कोकिलं = उत्कण्ठापूर्वकस्मृतौ विषयो भवति (S. K.). This, it will be easily seen, is quite different from the ordinary use of the causal; भक्तान् भवं दर्शयति देवदत्तः.

\* अपहन्वे ज्ञः । संप्रतिभ्यामनाध्याने । (I. 3. 44, 46)

† णेरणी यत्कर्म णौ चेत्स कर्त्तिनाध्याने । (I. 3. 67)

(b) In general, the causal takes Atm., when the fruit of the action accrues to the agent; as, कर्तं कारयते 'gets the mat prepared for himself'; स्वार्थं कारयमाणाभिः (Bk. 48) 'accomplishing their own good.'

§ 344. † The causals of बुध्, युध्, नश्, जन्, इ (with अधि), प्रु, दु, स्तु take Parasmaipada; as, बोधयति पद्मं, नाशयति दुःखं, जनयति सुखं &c.

(a) Roots having the sense of 'eating' or 'swallowing' and 'shaking' take Paras. अद् is an exception except when the act is not for the agent.

§ 345. \* The causals of पा 'to drink', दम्, यम् with आ, यस् with आ, मुह् with परि, रुच्, नृत् and वद् (with अभि) are used in the Atm., when the fruit of the action accrues to the agent; as पिबत्यसौ पाययते च सिधूः (R. XIII. 9).

(a) मंत्र् with आ is Atm. in the sense of 'addressing' and 'bidding adieu to'; as आमंत्रयस्व सहचरं (S'. 3) 'bid farewell to your companion.'

सा दूरस्थितैव पाणिना वेणुलतामादाय नरपतिप्रबोधनार्थं सुकृत्सभा-  
कुद्धिमाजघान । (K. 10)

सखे सीरध्वज हृदयमेवामन्त्रयस्व किमर्थं कृतार्थमसीति । (A. R. 3)  
सखे सैव धन्या गणिकादारिका यामेवं भवन्मनोभिनिविशते ।

(Dk. II. 2)

इयमतिक्रम्य स्वकुलधर्मर्थनिरपेक्षा गुणेभ्य एवं स्वं यौवनं  
विचिक्रिष्टते (Dk. II. 2)

राजा च तथानुशिष्टा सत्यप्यनाश्रवैव सा यदासीत्तदास्याः स्वसा-  
माता च निर्बधेन राजे समगिरेताम् । (Dk. II. 2)

† बुधयुधनशजनेऽप्तुद्वलुभ्योणः (I. 3. 86)

\* न पादम्याङ्गमाङ्गसपरिसुहरुचिनृतिवदवसः । (I. 3. 89)

मानी मानसारो महेश्वरं समाराध्यास्म दूभयदां गदां लब्ध्वा आत्मानम्-  
प्रतिभट्टं मन्यमानो महाभिमानो भवन्तमभियोक्तुमुद्युक्ते । (Dk. I. 1)

ततः प्रवृत्तासु प्रीतिसंकथासु सुहृदां वृत्तांतं श्रोतुं कृतप्रस्तावस्तांश्च  
तदुक्तावन्वयुक्ते । (Dk. II. 1)

तथास्मासु प्रतिविधाय तिष्ठत्सु राजापि विज्ञापितोदंतो जातानुतापः  
पारग्रामिकान् प्रयोगान् प्रायः प्रायुक्ते । (Dk. II. 4)

मदसिक्तमुख्यर्भूगाधिपः करिभिर्वर्तयते स्वयं हतैः ।

लघयन् खलु तेजसा जग्न महानिच्छति भूतिमन्यतः (Ki. II. 18)

उज्ज्ञत्सु संहार इवास्तसंख्यमहनाय तेजस्विषु जीवितानि ।

लोकत्रयास्वादनलोलजिह्वं न व्याददात्याननमत्र मृत्युः ॥

(Ki. XVI. 16)

मृदुव्यवहितं तेजा भोक्तुमर्थान् प्रकल्पते ।

प्रदीपः स्नेहमादत्ते दशयाभ्यन्तरस्थया ॥ (S'i II. 85)

षाड्गुण्यमुपयुंजीत शक्त्यपेक्षो रसायनम् ।

भवन्त्यस्यैवमंगानि स्थास्त्रूनि वलवंति च ॥ (S'i. II. 93)

कृतसीतापरित्यागः स रत्नाकरमेखलाम् ।

बुभुजे पृथिवीपालः पृथिवीमेव केवलाम् ॥ (R. XV. 1)

कुलभार्या प्रकुर्वाणमहं द्रष्टुं दशाननम् ।

यामि त्वरावाऽ रौलेद्र मा कस्यचिदुपस्कृथाः ॥

योऽपचक्रे वनासीतामधिचक्रे न यं हरिः ।

विकुर्वाणः स्वरानद्य बलं तस्य निहन्यहम् ॥ (Bk. 19-20)

आत्मानमपजानानः शशमात्रोऽनयद्दिनम् ।

ज्ञास्ये रात्राविति प्राज्ञः प्रत्यज्ञास्त क्रियापटुः ॥ (ibid. 26)

संजानानान् परिहरन् रावणानुचरान् वह्न् ।

लंकां समाविशद्रात्रौ वदमानोऽरिदुर्गमाम् ॥ (ibid. 27)

## ADDITIONAL SENTENCES FOR EXERCISE

अथ कृपितोऽर्थपतिव्यवहृतुमर्थगर्वादभियोक्ष्यते । तं च भूयश्चत्रैरुपार्थं  
कौपीनावशेषं करिष्यावः । (Dk. II. 2)

प्रजाभिस्तु बंधुमतो राजानो न ज्ञातिभिः । तदुत्तिष्ठ कुरुत्व पुरेव सर्वाः  
क्रियाः । कृताहारे त्वय्यहमपि सुखमुपभोक्ष्ये पश्यमित्येवमभिहितस्यास्य  
दिव्यक्षम्निव हृदयमतितरां शोकालनः सदुधुक्षे । (H. C. 5)  
सभाजने मे भुजमूर्ध्ववाहुः सव्येतरं प्राध्वमितः प्रयुक्ते । (R. XIII. 43)  
स किंसखा साधु न शास्ति योऽधिपं हितान्न यः संशृणुते स किंप्रभुः ।  
सदानुकूलेषु हि कुर्वते रर्ति नृपेष्वमात्येषु च सर्वसंपदः । (Ki. I. 5)  
सखीनिव प्रीतियुजोऽनुजीविनः समानमानान् सुहृदश्च बंधुभिः ।  
स संततं दर्शयते गतस्मयः कृताधिपत्यामिव साधु बंधुताम् ॥ (Ki. I. 10)

मदमानसमुद्ध्रतं नृपं न वियुक्ते नियमेन मूढता ।

अतिमूढ उदस्यते नयान्नयहीनादपरज्यते जनः ॥ (Ki. II. 49)

स राजलोकः कृतपूर्वसंविदारंभसिद्धौ समयोपलभ्यम् ।

आदास्यमानः प्रमदामिषं तदावृत्य पंथानमज्जस्य तस्थौ ॥ (R. VII. 31)

असंविदानस्य ममेश संविदां तितिक्षितुं दुश्चरितं त्वमर्हसि ।

विरोध्य मोहात्पुनरभ्युपेयुषां गतिर्भवानेव दुरात्मनामपि ॥ (Ki. XVIII. 42)

तत्प्रतीपवनादि वैकृतं प्रेक्ष्य शांतिमधिकृत्य कृत्यवित् ।

अन्वयुक्तं गुरुमीश्वरः क्षितेः स्वंतमित्यलघयत्स तद्वचथाम् ॥ (R. XI. 62)

नृपतिः प्रकृतीरवेक्षितुं व्यवहारासनमाददे युवा ।

परिचेतुमुपांशु धारणां कुशपूतं प्रवयास्तु विष्टरम् । (R. VIII. 18)

समनद्द किमंग भूपतिर्यदि संधित्सुरसौ सहामुना ।

हरिराक्रमणेन सर्वांति किल विभरीत भियेत्यसंभवः ॥ (Si. XVI. 34)

न्यस्ताक्षरामक्षरभूमिकायां कात्स्येन गृहणाति लिपि न यावत् ।

सर्वाणि तावच्छ्रुतवृद्ध्योगात् फलान्युपायुक्त स दंडनीतेः ॥ (R. XVIII. 46)

नैतच्चित्रं यदयमुदधिश्यामसीमां धरित्री-

मेकः कृत्स्नां नगरपरिघप्रांशुवाहुर्भुत्तिति ।

आशंसन्ते समितिषु सुराः सक्तवैरा हि दैत्ये-  
रस्याधिज्ये धनुषि विजयं पौरूहते च वज्रे ॥ (S.' 2)

यन्मां विधेयविषये सभवान्नियुक्ते  
स्नेहस्य तत्कलमसौ प्रणयस्य सारः । (Mal. 1)

अवाद्वायुः शनैरस्यां लतां नर्तयमानवत् ।

नायासयन्त संत्रस्ता क्रतवोऽन्योन्यसंपदः ॥

ज्योत्स्नामृतं शशी यस्यां वापीर्विकसितोत्पलाः ।

अपाययत संपूर्णः सदा दशभुखान्तया ॥

प्रादभयन्त पुष्टेषु यस्यां बन्द्यः समाहृताः ।

परिमोहयमाणाभी राक्षसीभिः समावृताः ॥

यस्यां वासयते सीतां केवलं स्म रिषुः स्मरात् ।

न त्वरोचयतात्मानं चतुरो वृद्धिमानपि ॥ (Bk. VIII. 61-64)

उत्स्पष्टगात्रः स्म विडंवयश्चभः समुत्पतिष्यन्तमगेन्द्रमुच्चकैः ।

आकुञ्चितप्रोहनिरूपितक्रमं करेणुरारोहयते निषादिनम् (S'i. XII. 5)

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Rishyas'ringa blessed ( शास् with आ ) Sîtâ with the words ' Mayest thou give birth to a warrior. '

When you prepare ( नह् with सं ) for this mortal combat, take ( दा with आ ) with you your best weapons.

Listen, my lord ! You may oppress me, you may deprive ( युज् with वि ) me of all my property ; but you cannot take away from me my attachment to the cause of Truth.

The ass, dressed in a tiger's skin, inspired fear ( caus. of भी ) in the animals that grazed about in the field.

Out of the six expedients always use ( युज् with प्र ) conciliation first ; if that should fail, have recourse to others.

The cowherd made his cows drink ( पा ) the clear water of the pools and then took his way home, as the sun was about to set.

When a man has to go to a distant place, he takes leave

of ( प्रच्छ with आ ) his elders and bows down to his tutelary deities.

The elephant, afflicted by the scorching heat of the sun, at once plunged into ( विश् with ति ) the deep pool of water.

The king, who protects ( भूज् ) his subjects as if they were his own children, himself enjoys ( भूज् with उप ) unending happiness, and secures the loyal attachment of his people to the throne.

The king of the Drupadas promised ( ज्ञा with प्रति ) the hand of his daughter to any one who would shoot through a fish hung above a basin of water, by looking at its image below.

The sons of Sagara, while searching the sacrificial horse, fell in with the sage Kapila, and accused ( युज् with अभि ) him as the stealer of the horse.

Unluckily it fell out that the mother in her precipitate flight, blinded with haste, dashed ( हन् with आ ) her favourite child's head against a stone and killed it.

The crow picks up ( कृ with अप ) crumbs of cakes or other bits of eatables, and thus maintains himself.

A king of Persia ones asked ( युज् with अनु ) a philosopher ' What do you value most in kings ? ' ' Absence of greed ' was his reply.

In this Kali age parents often sell ( की with वि ) their girls for money and wed them to persons bent double with age ! Is this not monster-like ?

## PART IV

### ANALYSIS AND SYNTHESIS OF SENTENCES

§ 346. In the first three Parts we have dealt with some of the chief principles that regulate the joining together of words in sentences. We have also explained the meanings and uses of the more important grammatical forms and useful connective particles, which, as observed by Prof. Bain, ‘belonging alike to all subjects and all styles, are the very hinges of composition.’ The explanation of such forms and words is the more necessary in the case of Sanskrit, as in the existing Sanskrit Grammars the subject is rarely or very imperfectly treated, though, perhaps, in doing so a writer may seem to trench a little on the province of the lexicographer.

To render the rules of Syntax more simple and intelligible it is necessary to consider the *analysis of sentences*. This will enable the student to ascertain the different parts of sentences and the relation in which they stand to one another. The *analysis of sentences* will also facilitate Sanskrit composition, and help the student in translating from Sanskrit into English and *vice versa*.

#### SECTION I ANALYSIS OF SENTENCES

§ 347. A *sentence* is the expression in language of a complete thought.

The expression of a single idea is a *word* (पद) the aggregation of two or more *words* without a subject or predicate is a *phrase* (पदसमूच्चय); and the collection of word-

containing a finite and complete idea is a *sentence* (वाक्य) ; as,

रामः, सुवर्णं, नीतिः (words); रामविवासनं, अग्नितप्तं सुवर्णं, जनहितावहा नीतिः (phrases) ; and रामविवासनं कैकेय्या अभिमतं, अग्नितप्तं सुवर्णं विलिनाति, जनहितावहा नीतिः राजा अनुरुद्धयते (sentences).

*N. B.*—A sentence, whether indicative, imperativ. optative, or interrogative in *form*, is the same in *essence*,

§ 348. Every sentence consists of two parts : the *Subject* and the *Predicate*. That about which something is said or asserted is the *Subject*, and that which is said about the subject is the *Predicate* ; as, सविता उदेति ‘*the sun rises.*’ Here सविता is the *Subject* and उदेति the *Predicate*.

§ 349. Sentences are of three kinds : *Simple*, *Complex*, and *Compound*.

A *simple* sentence contains one subject and one finite verb or whatever serves as a predicate (see further on) ; as, अहं पापकारिणी महाभागमद्राक्षं (K. 166) ; धिक् तां (Bh. II. 2).

A *complex* sentence is one which, while containing but one principal subject and one principal predicate, has two or more finite verbs ; as, यां चितयामि सततं मयि सा विरक्ता (Bh. II. 2) ; यदि गर्जति वारिधरो (स) गर्जतु (M. 5).

A *compound* sentence is one which contains two or more principal sentences ; as, दुदोहं गां स यज्ञाय शस्याय मघवा दिवं (दुदोहं च) (R. I. 26).

## THE SIMPLE SENTENCE

§ 350. The simple sentence contains one subject and one finite verb.

This is the most elementary form of a simple sentence : the enlarged and complicated forms may be considered as growing out of this by means of the processes afterwards given.

§ 351. The primary elements of the simple sentence, Subject and Predicate, may be enlarged by one or more secondary elements or *adjuncts* attached to them, which, in their turn, may undergo further expansions.

### Subject

§ 352. The subject may be a noun, simple or compound, or a pronoun;

‘आत्मा’ तपस्यायोजितः (K. 173); ‘शुकनासः’ भविस्तरम् वाच (K. 102); ‘भरतशत्रुघ्नी’ द्वं व भूवतुः (R. X. 81); ‘त्रैलोक्यं’ अपि पीडितं; ‘पटुत्वं’ कथायोगेन वृद्ध्यते (H. 1); ‘मरणं’ प्रकृतिः शरीरिणां (R. VIII. 87); ‘सोऽप्याचचक्षे (Dk. II. 8).

*Obs.* (a) As the inflexion of the verb itself shows the number and person of the subject, it is very frequently not expressed at all; as, (भवान्) अपनयतु नः कुत्तहलं (K. 18); कथं मन्दभाग्यः करोमि (अहं) (U. 3.); (त्वं) नूहि रामचरितं (U. 2).

(b) An adjective is often used without the noun qualified by it; as, ‘विद्वान्’ सर्वत्र पूज्यते; ‘द्वावपि’ आगमिनौ (M. 3).

(c) The numeral substantives often stand as the subject of a sentence; शरदां ‘अयुतं’ ययौ (R. X. 1); ‘शतं’ अनूच्यमायुज्जामस्य.

§ 353. The simple subject may be enlarged by the various means of qualifying the noun or pronoun:—

(1) By an adjective—pronominal or participial, qualitative or quantitative;

‘स’ राजा किमारंभः संप्रति (U. 2); का ‘इयमन्या’ विभीषिका (U. 4); ‘व्रजश्च’ (स) समर्थयामास (K. 133); एवं ‘अभिधीयमानः’ स प्रत्यवादीत् (K. 147); पदपंक्तिदृश्यते ‘अभिनवा’ (S. 3); ‘चतुर्दश’ सहस्राणि रक्षसां भीमकर्मणां हतानि (U. 2).

(2) By a noun or pronoun in the genitive case;

‘रामस्य’ करुणो रसः (U. 3); अपि कुशली ‘ते’ गुरुः (R. V. 4); अन्यविषया न तु दृष्टिः ‘अस्याः’ (S'. 3).

(3) By a noun in apposition;

तस्मिन् ‘भोजवंशभूषणं’ ‘संभावयिता बुधान्’ पुण्यवर्मा नामासीत् (Dk. II. 8).

*Obs.* Participial adjectives, if derived from transitive verbs, may govern an object;

‘आसेदिवान्’ रत्नवत् ‘आसनं’ स गुहेनोपमेयकान्तिरासीत् (R. VI. 4); ‘अनुयास्यन् मुनितनयां’ (अहं) विनयेन वारितप्रसरः (S'. 1); ‘रसिकमनांसि समुल्लासयन्’ वसंतसमयः समाजगाम (Dk. I. 5).

*N. B.*—Indeclinable past participles in Sanskrit are of the nature of *adverbs* showing *time*, and will be considered in treating of the *extension* of the predicate.

§ 354. The most general and frequent means of enlargement in Sanskrit is the use of *compounds*. They are the very essence of Sanskrit, and it will be difficult to find a passage where no compound is used. No limits have been set by grammarians to the length of these compounds, and to what extremity (absurd in some cases) this latitude is carried by writers, will be seen from the works of Dandin, Subandhu, Bāna, and even Bhavabhūti (see Lavangikā's speeches in Māl. Act III. and the well-known Dandaka metre in Act V). Compounds of moderate length add beauty to a sentence, and play a very important part in the economy of words.

§ 355. The compounds most frequently used in the enlargement of the noun or pronoun are the Tatpurusha (Inflectional and Appositional) and Bahuvrīhi.

(1) Instead of the simple adjective may be used the Inflectional Tatpurusha, Karmadhāraya, Upapada Tatpurusha and Bahuvrīhi;

क्षपिता ‘तद्विट्पाश्रिता’ लता (R. VIII. 47); ‘अबलाविप्रयुक्तः’ ‘कनकवलयभूर्णशरिकतप्रकोष्ठः’ स कामी (Me. 2); ‘उटजद्वारविरुद्धं’

नीवारवल्ि (S'. 4); 'तांबूलकरंकवाहिनी' तरलिका (K. 148); 'गृहीतप्रतिमुक्तस्य' तस्य (R. IV. 43); कुल्यांभोभिः 'पवनचपलैः' (S'. 1).

The Genitive Tatpurusha is mostly used for the possessive case;

कौत्सः प्रपेदे 'वरतंतुशिष्यः' (R. V. 1); नष्टाशंका 'हरिणशिशावः' चरन्ति (S'. 1).

§ 356. The subject may be further enlarged by a repetition or combination of two or more of the above modes, and the adjuncts themselves, if they be nouns or pronouns, may be enlarged by other adjuncts :—

एकदा तत्रस्य एव मृगयान्निर्गतो विचरन् (adj.) काननं किनरमिथुनमद्राशीत् (K. 119); तत्तनयश्च (Gen. Tat.) हारीतनामा (adj.) तापसकुमारकः (noun in apposition) सनकुमारः इव सर्वविद्यावदातचेताः (adj. Bahu. comp.) सिस्नासुः (adj.) उपागमत् (K. 37); ताभिरष्टाभिः प्रत्यक्षाभिः (adj. to तनुभिः) तनुभिः प्रपन्नः (adj. of Subj.) ईशो वः अवतु (S'. 1); मदम्बा पूर्णभद्रवोधितार्था (adj.) तादृशेषिव्यसने (adv. to the next) नातिविहवला (adj.) कुलपरिजनानुयाता (adj.) मत्पितुरुत्तमांगं उत्संगेन धारयन्ती (part. adj. with obj. and adv.) राज्ञे समादिदेश (Dk. II. 4); so 'तस्य' 'त्रयः' 'पुत्राः' 'परमदुर्मेघसो' 'वसुशक्तिरुग्रशक्तिरनेकशक्तिश्चेतिनामानो' वभूवुः (P. I.); दुःखेन तप्यन्ते 'त्रयो' 'नः' पितरः 'अपरे' (U. 5).

*Obs.* This idea of enlarging the noun has been carried to excess by writers like Bāna, Dandin, and Śubandhu in their descriptions of persons, places, towns, rivers &c. Enlargement should be carried on so long as the sense does not become complicated or unintelligible. When there is danger of the sense being complicated, the sentence should be split up into two or more sentences.

### Object or Completion of Predicate

§ 357. If the predicate be a transitive verb, or a verb of motion, or any verb becoming transitive by the force of prepositions, it is *completed by means of an object*. The

*object* may be a noun, or a pronoun, or whatever else may serve the purpose of a noun;

‘जावालि’ अपश्यं (K. 42); आखंडलः ‘काममिदं’ वभाषे (Ku. III. 11); याति ‘अस्तशिखरं’ पतिरोषधीनां (S'. 4); विच्चार ‘दावं’ (R. II. 8); पत्तिः ‘पदातिं’ अभ्यपतत् (R. VII. 37)

§ 358. The object, being of the same nature as the subject, may be enlarged in the same way (see §§ 353-6):—  
त्रियंवकं ‘संयमिनं’ ददर्श (Ku. III. 44); ‘विलपतं’ कर्पिजलमश्रौषं (K. 165); तं ‘तस्थिवांसं’ ‘नगरोपकंठे’ (adv. to adj.) प्रत्युज्जगाम क्रथकैशिकेन्द्रः (R. V. 61); प्रकृतिवक्तः स ‘कस्य’ अनुनयं प्रतिगृहणाति (S'. 4); ‘इदं’ ‘अव्याजमनोहरं’ वपुः ‘तपःक्षमं’ साध्यितुं य इच्छति (S'. 1); मेघं ‘आशिलष्टसानुं’ ‘वप्रकीडापरिणतगजप्रेक्षणीयं’ ददर्श (Me. 2); अवनिपतिस्तु ‘प्रतीहार्या निदिश्यमानां’ तां ‘प्रावृषमिव धनकेशजालां’ ‘अलकोद्भासिनीं’ ‘अच्चिरोपरूढयौवनां’ ‘अतिशयरूपाकृतिं’ अनिमेषलोचनो ददर्श (K. 11).

§ 359. Verbs of ‘making,’ ‘naming,’ ‘calling,’ ‘thinking,’ ‘considering,’ ‘appointing’ &c., govern a *factitive* object, besides the principal one; as,

तमात्मजन्मानं ‘अजं’ चकार (R. V. 36); अज्ञामपि ‘वरप्रदानं’ मन्यन्ते, दर्शनप्रदानमपि ‘अनुग्रहं’ गणयन्ति (K. 108); प्रत्याख्यानमपि ‘ईर्षा’ संभावयति. आक्रोशमपि ‘परिहासं’ आकलयति, दोषसंकीर्तनमपि ‘स्मरणोपायं’ अवगच्छति, अवज्ञानमपि ‘अनियंत्रणं प्रणयं’ उत्प्रेक्षते (K. 235).

§ 360. In the case of verbs governing two objects, such as, दुह्, याच्, शास् and नी &c., there is a *principal* and a *secondary* object, or a *direct* and an *indirect* object. See § 40.

§ 361. Sometimes verbs, transitive in *sense*, govern, by virtue of special rules, a noun or a pronoun in the dative, ablative, genitive, or locative case. Such cases may be regarded as *completions* of the predicate, for without them the sense is not complete; स्पृह्यामि दुर्लिलिताय ‘अस्मै’ (S'. 7); कुप्यन्ति हितवादिने (K. 108); असूयन्ति ‘महयं’ प्रकृतयः (V. 4); ‘पापात्’ जुगुप्सते (Mbh.); स्मरसि वा ‘तस्य प्रदेशस्य’ (U. 6); स स्निहच्छति ‘आवयोः’ (U. 6).

§ 362. Verbs of ‘giving,’ ‘telling,’ ‘promising,’ ‘sending’ govern the dative of the person to whom something is given, told &c.; this dative may be regarded as an *indirect object*;

‘विप्राय’ गां प्रतिशृणोति, भोजेन दूतो ‘रथवे’ विसृष्टः (R. V. 30); ‘तस्मै’ प्रस्तुतमाचक्षे (R. V. 19).

*Obs.* From another point of view, they may be regarded as *extensions* of the Predicate, answering to the question ‘to whom,’ ‘whither.’

### The Predicate

§ 363. The Predicate may be a single, finite verb; as, ‘आज्ञापयतु’ भवान् (S. 4); त्वया सह गौतमी ‘यास्यति’ (*ibid.*).

§ 364. The Predicate may also be a substantive or adjective, with the verb अस् ‘to be’ expressed or understood;

अविवेकः परमापदां ‘पदं’ (Ki. II. 30); त्वं ‘असि’ महसा ‘भाजनं’ (Mal. 1); वत्से किमेवं ‘कातरा’ ‘असि’ (S. 4) ‘गृहीतः’ संदेशः (*ibid.*); ‘अवहितोस्मि’ (S. 7); तेन हि श्रेयांसि ‘अनतिक्रमणीयानि’ (S. 7); ‘दूषिताः स्थ’ ‘परिभूताः स्थ’ रामहत्केन (U. 1); व्यावर्तिततुरगश्च पुनः ‘चितितवान्’ (K. 121).

(a) The root अस् is, by pre-eminence, the verb of incomplete predication, and hence it requires a noun or adjective after it to complete its sense, as in the above instances. But when it denotes ‘*existence*,’ it may stand by itself; as,

हिमाल्यो नाम नगाधिराजः अस्ति (Ku. I. 1)

So also भू when it implies mere ‘*existence*’ and not ‘*becoming*;’ ‘बभूव’ योगी किल कार्तवीर्यः (R. VI. 38).

(b) Sometimes the predicate (अस्, विद्, वृत्) is not expressed at all; मातले कतमस्मिन्प्रदेशो मारीचाश्रमः (S. 7), i.e., अस्ति, विद्यते &c.

§ 365. There are other verbs of incomplete predication such as, भू, वृत् ‘to become,’ जन् ‘to become,’ or ‘grow,’

भा, दृश, or लक्ष *pass.* 'to appear,' 'to seem' &c., which require a noun or adjective to make a complete predicate;

तेषि 'यथोक्ताः' 'संवृत्ताः' (P. 1); तव प्रजासु विडीजाः 'प्राज्यवृष्टिर्भवन्तु' (S'. 7) (become the pourer of copious showers); ईदृशानां विपाकोऽपि 'परमाद्भुतो जायते' (U. 3); स्वात्यां सागरशुक्तिसंपुटगतं (पयः) 'सन्मौकितकं जायते' (Bh. II. 67) (*becomes or grows a good pearl*); अयं पांड्यः 'अद्विराजः' इवाभाति (R. VI. 60); 'मदनकिलष्टा' इयमालक्ष्यते (S'. 3) (*appears or seems afflicted by love.*)

(a) The same is the case in the passive construction of verbs like मन् 'to consider,' 'deem,' 'think', कृ 'to change into,' &c.

नलिनी 'पूर्वनिदर्शनं मता' (R. VIII. 45); व्याघ्रः 'कुक्कुटः कृतः' (H. 4); so स 'सेनापतिनियुक्तः'

Hence the predicate, if a noun or adjective, agrees in case with the subject, or is in the nominative case.

§ 366. Sometimes, as in English, a sentence is expressed in a contracted form, by the use of particles or interjections, when the Subject and Predicate, or both, are not expressed, but have to be evolved out of the particles; as,

'धिक्' तां च तं च = 'सा' च 'स' च 'निदौ' स्तः; शिवाय 'नमः' = शिवः प्रणम्यते; 'अलं' प्रयत्नेन = प्रयत्नेन न 'किमपि' साध्यं &c.

§ 367. An indeclinable not unfrequently serves the purpose of the predicate; as,

विष्वकृष्णोऽपि छेत्तुं 'असांप्रतम्' (Ku. II. 55) = न युज्यते; पवन आलिंगितुं 'शक्यं' (S'. 3) = शक्यते; 'कष्टं' खलु अनपत्यत (S'. 6); मनसिजरुजं सा वा दिव्या मम 'अलं' अपोहितुं (V. 3)

### Extension of the Predicate

§ 368. The Predicate is enlarged—is more accurately defined or determined—by an adverb or whatever has the force of, or is equivalent to an adverb. Such are adverbs

of time, place, manner &c., particles and interjections, the several case inflectional forms (except those of the nominative, accusative, genetive and vocative); and combinations of prepositions or adverbs with nouns; मया सार्धः, रामाद्विना, वृक्षाणामधः, राज्ञः समक्षं &c.

§ 369. The enlargements or extensions of the Predicate may be classified under four heads :—

- ( 1 ) Those relating to time.
- ( 2 ) Those relating to place.
- ( 3 ) Those relating to manner.
- ( 4 ) Those relating to cause and effect.

### Adjuncts of Time

§ 370. Adverbial adjuncts of *Time* are used to show one of the following conditions :—

( 1 ) *Point* or *period* of time, answering to the question ‘when ?’ ;

द्वयं गतं ‘संप्रति’ शोचनीयतां (Ku. V. 71); ‘ततः’ प्रविशति कंचुकी (S'. 5); यास्यति ‘अद्य’ शकुंतला (S'. 4); आषाढस्य ‘प्रथमदिवसे’ मेघं ददर्श (Me. 2); ‘अनुदिवसं’ परिहीयसे अंगैः (S'. 3); गिरिशमुपचार ‘प्रत्यहं’ सा सुकेशी (Ku. I. 60); ‘अस्मात्परं’ को नः कुले निवपनानि नियच्छति (S'. 6).

*Obs.* (a) Locative absolute constructions generally signify *time*, and may be regarded as adverbs of *time* under this head;

‘अन्तहिते शशिनि’ सैव कुमुद्वती मे दृष्टिं न नन्दयति (S'. 4);

i.e., ‘the moon having disappeared or when the moon is hid &c.’;

‘गते च केयूरके’ चन्द्रापीडमुवाच (K. 181).

(b) Similarly indeclinable past participles in त्वा (changed to य or त्य) are adverbial adjuncts showing *point* or *period* of time. If derived from transitive verbs they may govern an object;

प्रतिनिवृत्य तं प्रदेशं व्यलोकयम् (K. 125) ; महाश्वेता 'तछुत्वा' सुचिरं 'विचार्य' केयूरकं प्राहिणोत् (K. 181) ; अचिरात् पावनं तनयं प्रसूय मम विरहजां शुचं न गणयिष्यसि (S'. 4, 18).

(2) *Duration of time or space answering to the question 'How long':—*

'इयंति दिवसानि' प्रजागरकृशो लक्ष्यते (S'. 3) ; दत्तदृष्टिः 'सुचिरं' व्यचरम् (K. 152) ; 'क्रोशं' कुटिला नदी (S. K.) ; 'स्तन्यत्यागं यावत्' अवेक्षस्व (U. 7).

(3) *Repetition of time, answering to the question, 'How often':—*

'वारंवारं' तिरयति दृशोरुद्गमं वाप्पूरः (Māl. 1) ; अह्नो 'द्वि:' भुक्ते (S. K.) ; ताम्यन्मूर्तिः श्रयति 'बहुशः', चन्द्रपादान् (Māl. 3).

### Adjuncts of Place

§ 371. Adverbial adjuncts of *place* specify three-relations :—

(1) *Rest in a place, answering to the question 'Where':*  
अस्ति 'अवंतीषु' उज्जयिनी नाम नगरी (K. 48) ; 'कस्मिपश्च-दधिष्ठाने' कौलिकरथकारौ प्रतिवसतः स्म (P. I. 5) ; एष कण्वस्य महर्षे: 'उपमालिनीतीरं' आश्रमो दृश्यते (S'. 1) ; अस्ति 'उत्तरस्यां दिशि' नगाधिराजः (Ku. I. 1) ; निर्मलनखलग्नमूर्तिः 'पादयोः' पतति (K. 193).

(2) *Motion to a place, answering to the question 'Whither':*

सा तरलिका 'क्व' गता (K. 176) ; 'नीचैः' गच्छति 'उपरि' च दशा (Me. 112) ; 'गृहाभिमुखं' प्रतस्थे (H. 4) ; मदोद्धताः 'प्रत्य-निलं' विचेष्टः (Ku. III. 31).

(3) *Motion from a place, answering to the question, 'Whence'; 'from what' (the general sense of the ablative)*  
यदि मे 'दर्शनपथात् नापयाति (K. 132) ; 'वनस्पतिभ्यः' कुसुमान्या-हरत (S'. 4) ; 'कुतः' इदं सौधमागतं (Dk. II. 5)

*Obs.* The general senses of the ablative, except *cause* or *motive*, are expressed by this relation;

‘तीक्ष्णात्’ उद्विजते (Mu. 3); ‘दिवाकरात्’ अन्धकारं रक्षति (Ku. I. 12).

### Adjuncts of Manner

§ 372. Adjuncts of *mode* or *manner* specify the following relations :—

(1) *Manner* or *mode* of an action (how);

चन्द्रापीडः ‘सविनयं’ अवादीत् (K. 134); माधवः ‘सलज्जं’ अघो-मुखस्थिष्ठति (Mal. 1); को वा दुर्जनवागुरासु पतितः ‘क्षमेण’ यातः पुमान् (P. I. 2); तदिदं ‘कणशो’ विकीर्यते (Ku. IV. 27); ‘त्वरितं’ अपसर्पतां तरुणहनेन (U. 4); अथवा ‘कयं’ भवान् मन्यते (M. 1) ‘अयत्नेनैव’ उपहासास्पदतामीश्वरो नयति जनं (K. 151); ‘प्रकृत्यायद्वक्रं’ (S'. 1).

(2) *Degree*;

तमवेक्ष्य सा ‘भूशं’ हरोद (Ku. IV. 26); स राज्यं गुरुणा दत्तं प्रतिपद्य ‘अधिकं’ वभी (R. IV. 1); ‘यावच्छक्यं’ सुहृदसबो रक्षणीयाः (K. 151).

*Obs.* The ablative of comparison may be brought under this head;

‘मोहात्’ प्रवोधः कष्टतरोऽभूत् (R. XIV. 56); गृहं ‘कान्तारात्’ अतिरिच्यते (P. IV. 1).

(3) *Instrument of an action*;

संचूर्णयामि ‘गदया’ न सुयोधनोरु (Ve. 1); कवचित् ‘पथा’ संचरते सुराणा (R. XIII. 19); विसृजति ‘हिमगर्भमर्यूखैः’ अग्निर्मिदुः (S'. 3).

*Obs.* The instrumental denoting the ‘agent’ of an action may be considered under this head for all practical purposes;

जनपदहितकर्ता त्यज्यते ‘पाथिवेन’ (P. I. 2); ‘त्वया’ ‘चन्द्रमसा’ च अतिसन्धीयते कामिजनसार्थः (S'. 3); इदं ‘अशारणैः’ अद्याप्यैवं रुद्यते (U. 3).

Or, it may be put under the subject, being regarded as the *agent* of the action.

(4) *Attendant circumstances*;

‘त्वया सह’ निवत्स्यामि (U. 2); रत्नं समागच्छतु ‘कांचनेन’ (R. VI. 79); ‘जटाभिः’ तापसः (भवति or ज्ञायते); ‘महृत्या सेनया’ निर्जगाम; स्मरः क्षणमप्युत्सहते न ‘मां विना’ (Ku. IV. 36).

### Adjuncts of Cause and Effect

§ 373. Adverbial adjuncts of this sort specify these relations :—

(1) The *ground, reason, or motive* of an action (the senses conveyed by the instrumental and ablative);

‘दौर्मत्यात्’ नपतिर्विनश्यति (Bh. II. 42); ‘भर्तृगतर्चितया’ आत्मानमपि तैषा विभावयति (S'. 4); ‘आवेगस्वलितया गत्या’ प्रभ्रष्ट मे पुष्पभाजनं (*ibid.*); कापुरुषः ‘स्वल्पकेनापि’ तुष्यति (P. I. 1); लज्जेहं ‘अनन प्रागलभ्येन’ (K. 187); ‘त्वया’ जगन्ति पुण्यानि (U. 1); नाथवत्तः ‘त्वया’ लोकाः (*ibid.*).

(2) The final *cause or purpose* of an action, as indicated by the dative case and the infinitive mood;

‘समिदाहरणाय’ प्रस्थिता वयं (S'. 1); श्रयति बहुशो ‘मृत्युवे’ चन्द्रपादान् (Māl. 3); प्रवर्ततां ‘प्रकृतिहिताय’ पार्थिवः (S'. 7); ‘अमीषां प्राणानां कृते’ किं नास्माभिव्यवसितं (Bh. III. 36); तदगच्छ ‘सिद्धचै’ (Ku. III. 18); ‘लोकान्दर्थु’ तत्पोङ्लं (Ku. II. 56); यावद्यते ‘साधयितुं तवार्थं’ (R. V. 25.); ‘छेत्तुं वज्रमणीन्’ शिरीष-कुसुमप्रान्तेन संनहयते (Bh. II. 6).

(3) *Condition, Concession;*

‘तथापि’ घटिष्ये] (M. 1); नन्दा हताः ‘पश्यतो राक्षसस्य’ (Mu. 3)..

§ 374. The particles considered in Lessons 21–28 are some of them, of a purely enclitic or exclamatory character such as, एव, खलु, किल, हन्त, अहो, वत, नूनं, नाम. They may be either left out in analysis, or may be considered as adjuncts of *manner*.

§ 375. The predicate may be further enlarged by a combination of two or more of the four circumstances above mentioned; and these adjuncts may be enlarged by other adjuncts in any of the ways specified in §§ 353–6.

‘दिष्टचा’ ‘धर्मपत्नीसमागमेन’ ‘पुत्रमुखदर्शनेन’ चायुष्मान्वर्धते (S. 7); अर्यं च ‘मन्दाकिनीचित्रकूटवनविहारे’ ‘सीतादेवीमुद्दिश्य’ रघुपते: श्लोकः (U. 6.); ‘नियतं’ ‘स्वयमैव’ इयं ‘अतिविनीततया’ ‘कतिपयैरेव दिवसैः’ कुमारमाराधयिष्यति (K. 101); ‘प्रत्यये’ ‘उत्थाय’ ‘तेनैव क्रमेण’ ‘अनवरतप्रयाणकैः’ ‘प्रतिप्रयाणकं उपचीयमानेन सेनासमुदायेन’ जर्जरयन्वसुन्वरां प्रातिष्ठत् । (K. 118); ‘अथ’ राजवाहनः ‘पुष्पोदभवे’ सह’ ‘स्वमन्दिरमुपेत्य’ ‘सादरं’ ‘वालचन्द्रिकामुखेन’ ‘निजवल्लभायैन ‘संगमोपायं वेदयित्वा’ कौतुकाकृष्टहृदयः अतिष्ठत् (Dk. I. 5).

### Analysis of Simple Sentences

§ 376. In analysing simple sentences the manner of proceeding is as follows:—

1. First set down the *subject* of the sentence.
2. Then set down the *enlargements* or *attributive adjuncts* of the *subject*.
3. Give the *Predicate*.
4. State the *object*, if the *Predicate* be a transitive verb.
5. State the *enlargements* of the *object*.
6. Lastly, state the *adverbial adjuncts* of the *Predicate*.

### Examples

(1) विश्वंभरात्मजा देवी राजा त्यक्ता महावने ।

प्राप्तप्रसवमात्मानं गंगादेव्यां विमुचति ॥ (U. 7)

(2) एवं क्रमेण समाख्यौवनारम्भं परिसमाप्तसकलकलाविज्ञानमवगम्या-  
नुमोदितमाचार्यैश्चंद्रापीडमानेतुं राजा वलाधिकृतं वलाहकनामानं बहुतुरग-  
बलपदातिपरिवृतं प्राहणोत् । (K. 77)

(3) पौरस्त्यानेवमाक्रामस्ताऽन्तजनपदाऽन्तर्यामि ।

प्राप्त तालीवनश्यामसुपृक्तं महोदधे: ॥ (R. IV. 34)

(4) पुराणस्य कवेस्तस्य चतुर्मुखसमीरिता ।

प्रवृत्तिरासीच्छदानां चरितर्थं चतुष्टयी । (Ku. II. 17)

Subject	Enlargements of Subject	Form of Analysis			Adverbial adjuncts of Predicate
		Predicate	Object	Enlargements of Object	
I. देवी	विश्वभरात्मजा (noun in app.), राजा महावने त्यक्ता (adj.)	विमुचति	आत्मानं	प्राप्तप्रसवं	गंगादेवयां (place).
II. राजा		प्राहिणोत्	बलधिकृतं	बहुतुरगबलपदातिप-रिवृतं (adj.), बलाहकनामानं	एवं क्रमेण परिसमा..विश्वा-तमवगम्य (time), आ-चायरनुभोदितं चन्द्रापी-इमानेतु (purpose).
III. जयी	तांस्तान् पौरस्थान्, जनपदानेवमाकामग्	प्राप	उपकरणं	तालीवनश्यामं (adj. comp.), महोदधे: gen. of relation	
IV. प्रवृत्ति:	शब्दानां, चतुष्टयी, तस्य पुराणस्य कवेश्वरतुमुख-समीरिता (a)	चरितार्था आसीत्			
V. चन्द्र-पालितः		आत्मसात् अकरोत्	विहारभद्रं		एवं अभ्येत्य (time) विविधाभिः क्रीडाभिः (means)
VI. हितीश्वरः कौशिकेन (agent)	स (pron. adj.)	याच्चितः	रामं (Secondary obj.)	काकपक्षधरं	एत्य (manner), किल घातशान्तये (purpose)
VII. कुरुपतिः	सानुजः	धिक् = निद्यः			

(5) एवंगते मन्त्रिणि राजनि च कामवृत्ते चन्द्रपालितोऽभ्येत्य विविधाभिः  
क्रीडाभिर्विहारभद्रमात्मसादकरोत् । (Dk. II. 8)

(6) कौशिकेन स किल क्षितीश्वरो  
राममध्वरविधातशांतये ।  
काकपक्षधरभेत्य याचितः (R. XI. 1)

(7) धिक् सानुजं कुरुपांति । (Ve. 3)

### THE COMPLEX SENTENCE

§ 377. A complex sentence, while consisting of one principal subject and predicate, contains two or more finite verbs.

'यस्यार्थः' तस्य मित्राणि (H. 1); 'इतश्चेतश्च निर्गतो युवराजः  
इति' आकर्ष्य आचकपे मेदिनी (K. 113).

The part containing the principal subject and predicate is called the *principal clause*, and the other part the *subordinate clause*.

§ 378. Subordinate clauses are of three kinds :—the *noun clause*, the *adjective clause*, and the *adverbial clause*.

Strictly speaking, a complex sentence is only a simple sentence in an enlarged form ; the noun clause being representative of the *noun*, the adjective clause of the *adjective*, and the adverbial clause of the *adverb* or extension of the predicate.

### The Noun Clause

§ 379. The noun clause occupies the place of the noun ; that is, it may be the (1) *subject* or (2) *object* of the principal predicate ; (3) it may be in apposition to some noun in the principal clause ; or (4) it may be the object of some verbal form in the principal clause :—

(1) 'अयं पुनरविस्तुः प्रकार इति' वृद्धेभ्यः श्रूयते (U. 4)  
(Subject of श्रूयते) ; 'स स पापादृते तासां दुष्यन्तः' इति घुष्यतां  
(S'. 6), (subject of घुष्यतां).

(2) प्रकाशं निर्गतस्तावदवलोकयामि 'कियदवशिष्टं' रजन्याः इति ॥  
(S'. 4) (object of अवलोकयामि).

(3) 'अप्रतिष्ठे रघुज्येष्ठे का प्रतिष्ठा कुलस्य नः' । इति दुःखेन तप्यन्ते  
ऋयो नः पितरोपरे ॥ (U. 5) (in apposition to दुःखेन); तस्य  
कदाचित् चिन्ता समुत्पन्ना 'यदर्थोत्पत्युपायाशिंचतनीयाः' (P. I. 1)  
(in apposition to चिन्ता).

(4) 'तथापि सुहृदा सुहृदसन्मार्गप्रवृत्तो यावच्छक्तितो निवारणीय  
इति' मनसा अवधार्य अन्नवम् (K. 155) (object of अवधार्य).

§ 380. Noun clauses are principally denoted by इति or introduced by यथा, यद्, with or without इति at the end.

अकथितोपि ज्ञायत् एव 'यथायं तपोवनस्याभोग' इति (S'. 1);  
सत्योयं जनप्रवादो यत्संपत्संपदमनुबध्नातीति (K. 73) अविज्ञातमदनवृत्तान्ता  
'क्व गच्छामि इति' नाज्ञासिषं (K. 147).

*Obs.* Sometimes इति is not used;

कथय 'सत्संगतिः पुंसां कि न करोति' (Bh. II. 28).

एतत्कल्याणाभिनिवेशिनः श्रुतिविषयमापतितमेव 'यथा विबुधसद्गन्यप्सरसो  
नाम कन्यकाः सन्ति' (K. 136).

### The Adjective Clause

§ 381. An adjective clause is used to qualify a noun or pronoun, and is of the nature of an adjective. It is introduced by some forms of the relative pronoun यद् (यावत्, यादृश &c.)

An adjective clause may be used :—

(1) *With the subject*; 'यदालोके सूक्ष्मं' व्रजति सहसा तद्विपुलतां  
(S'. 1); तत्स्य किमपि द्रव्यं 'यो हि यस्य प्रियो जनः' (U. 2),  
'अहेतुः पक्षपातो यः' तस्य नास्ति प्रतिक्रिया (U. 5) (qualifying तस्य  
the adjunct of the subject).

(2) *With the object*; 'यस्यागमः केवलजीविकायै' तं ज्ञानपण्यं  
वणिं वदन्ति (M. 1); स तावदभिषेकान्ते स्नातकेभ्यो ददौ वसु । यावतैषां  
समाप्येरन् यज्ञाः पर्याप्तदक्षिणाः ॥ (R. XVII. 17).

(3) *With adjuncts of the predicate*; युगान्तकालप्रतिसंहृतात्मनो  
जगन्ति यस्यां सविकाशमासत । तनौ ममुस्तत्र न कैटभद्रिष्पस्तपोधनाभ्यागम-

संभवा मुदः ॥ (S'i. I. 23) (qualifying तनौ the adjunct of ममः).

*Obs.* Mark the position of the adjective clause. It either stands *before* or *after* the principal clause, and not where 'who,' 'which,' 'where' &c. stand in English.

§ 382. Adjective clauses are often expressed by compounds of the character of the *adjective*, i.e., inflectional and appositional Tatpurusha and Bahuvrīhi; and also by participles (past, potential passive, and perfect);

तन्निंदिनीं सुवृत्तां नामैतस्मात् द्वीपादागतो रत्नोद्भवो नाम रमणीयगुणालयो  
भ्रांतभूलयो व्यवहारी उपयेमे (Dk. I. 1), where आगतः and  
भान्तभूलयः represent the adjective clauses (यो द्वीपादागच्छत्  
and यो भूलयं वभ्राम).

### The Adverbial Clause

§ 383. An adverbial clause is the equivalent of an adverb, and modifies the verb. It occupies the place, and follows the construction, of an adverb, and like it, specifies the conditions of time, place, manner, and cause-and effect.

§ 384. Adverbial clauses of *time* specify an event which takes place after, or at the same time with, that which is expressed in the principal clause.

सत्वरं निवेदय 'यावद् दंष्टान्तर्गतो न भवसि' (P. I. 8); अत्रैव  
तावद्रथं स्थापय 'यावदवतरामि' (S'. 1); 'यदा हरः पार्वतीं परिणेष्यांति'  
तदा स्मरं स्वेन वपुषा नियोजयिष्यति (Ku. IV. 42); 'यावदसी  
पान्थः सरसि स्नातुं प्रविशति' तावन्महापंके निमग्नः (H. 1).

*Obs.* Adverbial clauses of time are often contracted by changing the particle and verb into a participle, or by using the locative absolute construction.

§ 385. Adverbial clauses denoting *place* show only one relation, i.e., *rest in* or *motion to* a place.

'यत्र यत्र धूमः' तत्र तत्र वहिनः.

§ 386. Adverbial clauses relating to *manner* are used to denote :—

(1) *Likeness or analogy*, as expressed by इव, यथा (correl. तथा, तद्वत्); as, पुत्रं लभस्वात्मगुणानुरूपं ‘भवन्तमीडचं भवतः पिता इव’ (अलभत) (R. V. 34); आसीदियं दशरथस्य गृहे ‘यथा श्रीः’ (अस्ति) (U. 4); ‘यथा काष्ठं च काष्ठं च समेयातां महोदधी समेत्य च व्यपेयातां’ तद्वद् भूतसमागमः (H. 4).

*Obs.* The clauses introduced by यथा or इव are often contracted.

(2) *Degree or relation* (equality, intensity &c.);  
 ‘वितरति गुरुः प्राज्ञे विद्यां यथैव’ तथा जडे (वितरति) (U. 2);  
 ‘यथा यथा अम्बुधाराभिराहन्यते’ तथा तथा स्फुरति मदनपावकः (K. 252).

§ 387. Adverbial clauses of *manner* are often expressed by adjectival or Bahuyrīhi compounds used adverbially; as,

राजा ‘सविलक्षस्मितं’ आह = ‘यथा विलक्षस्मितं स्यात्’ तथा आह;  
 ‘उद्द्योतितांवरदिग्नत्तरं अंशुजालः’ शक्तिः पपात हृदि तस्य महासुरस्य (Ku. XVII. 51)

§ 388. Adverbial clauses relating to *cause* and *effect* are used to denote the following relations :—

(1) *Ground or reason* (because, since, as);  
 ‘वत्से कठोरगर्भेति’ नानीतासि (U. 1); ममापि तर्हि धमतस्तथैव यतः प्रियवयस्य इत्यात्य’ (U. 5); इत्यादि नन्विह निरर्थकमेव यस्मात्कामो जूभितगुणः (Mal. 1); कमपरमवशं न विप्रकुर्यः विभुमपि तं यदमी स्पृशन्ति भावाः (Ku. VI. 95); कच्चिद् तुः स्मरसि रसिके ‘त्वं हि तस्य प्रियेति’ (Me. 88).

(2) *Condition or supposition*;

श्रूयतां ‘यदि कुत्तृहलं’ (K. 49); ‘अथ तु वेत्सि शुचि व्रतमात्मनः’ पतिकुले तव दास्यमपि क्षमम् (S'. 5); ‘जात्या चेदवध्योहं’ एषा साजातिः परित्यक्ता (Ve. 3).

(3) *Concession*;

‘काममननुरूपमस्या वपुषो वल्कलं’ न पुनरलंकारश्रियं न पुष्यति (S'. 1); ‘नेत्रे पुनर्यद्यपि रक्तनीले’ तथापि सौभाग्यगणः स एव (U. 6)

## (4) Purpose;

दोषं तु मे कंचित् कथय 'येन स प्रतिविधीयेत्' (U. 1); 'तदागच्छ यथा दर्शयामि' (P. I. 8); भो धीरं गच्छ 'मा खलु (lest) तत्रभवती धारिणी विसंविदिष्यति' (M. 1); 'अस्य शरीरस्यमा विनाशो भूदिति' मयेदमुत्क्षिप्य समानीतं (K. 320).

## (5) Consequence, result;

कुमार तथा प्रयत्नेथाः 'यथा नोपहस्यसे जनैः' (K. 110); स ऋत्विजस्तथानर्च 'यथा साधारणीभूतं नामास्य धनदस्य च' (R. XVII. 80); सा वेणुलतामादाय सभाकुट्टिममाजघान 'येन सकलमेव तद्राजकं तदभिमुखमासीत्' (K. 10).

§ 389. A complex sentence may be enlarged by repeating the noun, adjective, or adverbial clauses, in which case the sentence will, strictly speaking, be *compound*, each member of which is *complex*;

'कथं स त्वया दृष्टः' 'किं किमभिहितासि तेन' 'कियंतं कालमवस्थि' 'तासि तत्र' 'कियदनुसरन्नस्मानसावागतः' इति पुनः पुनः पर्यपृच्छमः (K. 150); 'यस्य चेंद्रियाणि संति' 'यः पश्यति वा' 'श्रुतमवधारयति वा' स खलूपदेशमर्हति (K. 156).

§ 390. Again, two or more of the subordinate kinds of clauses may be used in the same complex sentence :

क्रोधं प्रभो संहर संहरेति (noun) यावद्गिरः खे मरुतां चरंति॑(adv.) तावत्स वह्निर्भवनेत्रजन्मा भस्मावशेषं मदनं चकार ॥ (Ku. III. 72); राष्ट्रमुख्यमाद्याख्यातवान् । योसौ अनंतसीरः प्रहारवर्मणः पक्ष इति (adv.) निनाशयिषितः (adj.) सोऽपि पितरि मे प्रकृतिस्ये किमिति नश्येतेति (noun) (Dk. II. )

## Particles used to introduce Subordinate clauses :—

<i>Noun clause</i>	{	इति, यथा, यद् with or without इति.
<i>Adjective clause</i>	{	Forms of यद्.
	{	यदा, यावत्, यावत्त (followed by तावत्), यदा यदा.
<i>Adverbial clause</i>	{	यत्र, यत्र यत्र.

### Form of Analysis

Subject	Enlargements of Subject	Predicate	Object	Enlarge-ments of Object	Adverbial adjuncts of Predicate
I. स	(a) (त्वं) सखे कर्पिजल (to be taken with subject)	अवदत्	सखे कर्पिजल पृच्छसीति (a)	अथ (time), निःश्वस्य (time), लज्जाविशीर्यमा- नविरलाक्षरं (manner), कृच्छेण, शान्तः शान्तः (manner)	
II. एष		विदितवृत्तात्तोऽपि	पृच्छसि	मां (indir.) कि (dir.)	नाम (manner)
		(adj.)			
		यः—प्रतिष्ठापितः	अनुगृहीतः		हस्तिस्तकंधे (place) शलादवतार्य (time)
		(a)			तथा तथा (distance)
					यथा तथा अन्वेषमाणो
					नापश्यं तं (a) (degree)
					सुचिरं (time)
III. (अहं)	(a) (अहं)	सुहस्तनेह...शंकमावः (part. adj.) निषुणं इत्स्ततो दत्तदृष्टिः (adj.)	प्रतिष्ठापितः व्यचरम्	अपश्यं (n)	यथा मषा (degree)

*Adverbial clause*

<i>Manner</i>	{ इव, यथा (followed by तथा or तद्वत्) यथैव (तथैव), यथा यथा.
<i>Cause &amp; Effect.</i>	{ ( 1 ) इति यतः (fol. by ततः), यद्, यथा (fol. by तथा), हि;
	( 2 ) यदि (fol. by तर्हि, तद्, तताः), चेद्, अथ.
	( 3 ) यद्यपि, कामं (तु, पुनः).
	( 4 ) येन, इति, यथा, मा (with future or imperative).
	( 5 ) यथा, येन.

### Analysis of Complex Sentences

§ 391. Complex sentences are to be analysed in the first place as if each subordinate clause were a single word or phrase. When this is done, the subordinate clauses may be separately analysed, like simple sentences.

### Examples

( 1 ) अथ स निःश्वस्य लज्जाविशीर्यमाणविरलक्षणं सखे कर्पिजलविदितवृत्तांतोपि किं मां पृच्छसीति कृच्छ्रेण शनैः शनैरवदत् । (K. 155)

( 2 ) एष नामानुगृहीतः यः शूलादवतार्य हस्तिस्कर्षे प्रतिष्ठापितः । (S. 6)

( 3 ) अन्वेषमाणइच यथा यथा नापश्यं तं तथा तथा सुहृत्स्नेहकातरेण मनसा तत्तदशोभनमाशंकमानो निपुणमितस्ततो दत्तदृष्टिः सुचिरं व्यचरम् । (K. 152)

### THE COMPOUND SENTENCE

§ 392. A compound sentence contains two or more sentences, simple or complex, which are co-ordinate to each other.

The members may ( 1 ) be *simple* sentences, or ( 2 ) some may be *simple* and some *complex*, or ( 3 ) all may be *complex* ;

(1) तथाप्येष प्राणः स्फुरति न तु पापो विरमति । (U. 6);  
 मनो निष्ठाशून्यं भ्रमति च किमप्यालिखति च ॥ (Māl. 1)  
 (each being a simple sentence.)

(2) दाक्षिण्यं नाम विवौष्ठि वैविकानां कुलंन्रतम् ।  
 तन्मे दीर्घाक्षि ये प्राणास्ते त्वदाशानिवन्धनाः ॥ (M. 4)  
 (the second member being a complex sentence.)

(3) यदि यथा वदति क्षितिपस्तथा त्वमसि किं पितुस्त्वकुलया त्वया ।  
 अथ तु वेत्सि शुचिं व्रतमात्मनः पतिकुले तव दास्यमणि क्षमं ॥ (S'.5)  
 (both members being complex sentences.)

In these examples the separate sentences are not in any way *dependent* upon each other. Either assertion might have been made independently of the other, while a complex sentence can not be broken up into sentences having independent meaning.

§ 393. There are three principal relations in which the parts of a compound sentence may stand to each other : (1) *Cumulative relation*, as expressed by the cumulative conjunctions च, तथा, अपि च &c., in which two or more assertions are coupled together ; (2) *Adversative relation*, as expressed by the adversative conjunctions वा, तु, पुनः, परंतु &c., in which the second sentence is placed in some kind of opposition to the preceding ; and (3) *Illative relation*, as expressed by the illative conjunctions अतः, तत्, ततः, in which an effect or consequence is said to be produced from what precedes.

### Cumulative Relation

§ 394. The coupling of assertions together in the cumulative relation may take place in three different senses :—

(1) When equal stress is laid upon the assertion ;  
 तटस्थः स्वानर्थनि घटयति 'च' मौनं 'च' भजते (Māl. 1).  
 त्रिलोचनस्तां प्रतिग्रहीतुमुपचक्रमे ('च') पुष्पधन्वा धनुष्यमोर्धं बाणं  
 समघत्त 'च' (Ku. III. 66).  
 तृणमिव वने शन्ये (सा) त्यक्ता न 'चापि' अनशोचिता (U. 3).

( 2 ) When greater stress is laid upon the second clause ;  
 न केवलं तातनियोग एव 'अस्ति मे सोदरस्नेहोप्येतेषु' (S'. 1)  
 पुण्यानि नामग्रहणात्यपि महामूनीनां 'किं पुनर्दर्शनानि' (K. 33)

( 3 ) When there is a progressive rise of the ideas ;  
 उदेति पूर्वं कुसुमं 'ततः' फलं (S'. 5);  
 जगज्जीर्णरिण्यं भवति हि विकल्पव्युपरमे  
 कुकूलानां राशीं 'तदनु' हृदयं पच्यत इव । (U. 6)

*Obs.* Several co-ordinate sentences follow one another in this relation, being merely placed side by side, without any connecting links, the sense of which, however is implied;

शुश्रूषपस्व गुरुत्वं कुरु प्रियसखीवृत्तिं सपत्नीजने...

भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी (S'. 4)

(here there are four assertions.)

जाडचं धियो 'हरति' सिचति' वाचि सत्यं

मानोन्नतिं 'दिशति' पापं 'अपाकारोति' ।

चेतः 'प्रसादयति' दिक्षु 'तनोति' कीर्ति (सत्संगतिः) (Bh.II.23)

दारिद्रचाद्विद्युमेति हीपरिगतः प्रभ्रश्यते तेजसो

निस्तेजाः परिभूयते परिभवान्निर्वेदमापद्यते ।

निविण्णः शुचमेति शोकपिहितो वुद्धचा परित्यज्यते

निर्वुद्धिः क्षयमेत्यहो निघनता सर्वपिदामास्पदं ॥ (Mk. 1)

### Adversative Relation

§ 395. The adversative relation is expressed in three ways :—

( 1 ) By means of the exclusive conjunctions, which imply the exclusion of the first circumstance :

प्रज्ञाहीनोयं राजा 'नोचेत्' नीतिशास्त्रकथाकौमुदीं वागुल्काभिः कथं तिमिरयति (H. 3);

व्यक्तं नास्ति कथं 'अन्यथा' वासंत्यपि तां न पश्येत् (U. 3);

अद्यापि हरकोपवहितस्त्रयि ज्वलति । 'अन्यथा' त्वं भस्मावशेषः कथमित्यमुण्णः (S': 3).

( 2 ) By means of alternative conjunctions ; वा-वा, किं-अयवा, उत्, आहो, or आहोस्त्वित्;

तदेषा भवतः कान्ता त्यजैनां 'वा' गृहण 'वा' (S'. 5); सूतो 'वा' सूतपूत्रो 'वा' यो 'वा' को 'वा' भवाम्यहं (Ve. 3); किं धर्मोपदेशांगमिदं 'उत्' मोक्षप्राप्तिरियं 'आहोस्त्वद्' अन्यः कश्चिन्नियमप्रकारः (K. 150).

(3) By means of arrestive conjunctions : तु, किन्तु, परं (तु), पुनः, तथापि, and (sometimes) केवलं;

दैवायत्तं कुले जन्म मदायत्तं 'तु' पौरुषं (Ve. 3); (अयं कथाप्रविभागः) प्रणीतो न 'तु' प्रकाशितः (U. 4); सखे पुण्डरीक सुविदितमेतन्मम 'किन्तु' इदमेव पृच्छामि (K. 155); न च न परिचितो न चाप्यगम्यः चकित-मूर्खैमि 'तथापि' पाश्वमस्य (M. 1); लौकिकानां हि साधूनास्थं वागनुवर्तते। ऋषीणां 'पुनः' आद्यानां वाचमर्थोनुधावति ॥ (U. 1); अनुदिवसं परिहीयसे अंगैः 'केवलं' लावण्यमयी छाया त्वां न मुचति (S'. 3).

### Illative Relation

§ 396. The illative relation is expressed by words or expressions like अतः, तस्मात्, ततः, तद्, अनेन हेतुना, एवं च, तेन हि;

सतीमपि ज्ञातिकुलैकसंश्रयां भर्तृमतीं जनोन्यथा विशंकते 'अतः' प्रमदा स्ववन्धुभिः परिणेतुः समीपे इष्यते (S'. 5); भो उपस्थितं नयनमधुं संनिहिता च मक्षिका । 'तत्' अप्रमत्त इदानीं पश्य (M. 2); जनकोद्यगतो विदेहान् । 'ततो' विमनसो देव्याः परिसांत्वनाय नरेन्द्रो वासगृहं विशति (U. 1); अत्यद्भुतादपि गुणातिशयात्प्रियोसि 'तस्मात्' सखा त्वमसि (U. 5); मध्यस्था नौ गुणदोषतः परिच्छेत्तुमर्हति । 'तेन हि' प्रस्तूयतां विवादवस्तु (M. 1).

§ 397. Very often in Sanskrit, as in English, when the co-ordinate parts of a compound sentence have the same subject, the same predicate, or any other part in common, the common part is not repeated, and thus the sentence is contracted;

(1) तटस्थः स्वानर्थान् 'घटयति च मौनं च भजते' (Māl. 1);

हृदयमशरणं मे पक्षमलाक्ष्याः कटाक्षैः

'अपहृतं' 'अपविद्धं' 'पीतं' 'उन्मूलीतं' च (ibid.).

(2) दिष्ट्या न केवलं 'उत्संगः' चिरात् 'मनोरथोपि' मे 'पूर्णः'  
(U. 4)  
न मां त्रातुं 'तातः' 'प्रभवति' न 'चांवा' न 'भवति' (Māl. 2)

### Classification of particles used to connect co-ordinate sentences

Cumulative	{	(1) च, च-च, तथा च, अपि, अपि च, अपरं च, अन्यच्च.
Relation	{	(2) केवलं-अपि, किमुत, किपुनः.
		(3) अथ, तदनु, पूर्व-ततः, अनन्तरं-ततः परं, ततश्च अनन्तरं च.
Adversative	{	(1) अन्यथा, न (नो) चेत्.
Relation	{	(2) वा, वा-वा, न वा.
		(3) तु, किन्तु, परं (तु), तथापि, पुनः, केवलं.
Illative	{	तद्, तस्मात्, अतः, ततः, तथा, एवं च, एवं, तेन हि.
Relation		

### Analysis of Compound Sentences

§ 398. In analyzing a compound sentence, first indicate the relation existing between the several co-ordinate sentences, and then the latter, according as they are simple or complex, may be separately analyzed.

### Examples

- (1) वर्ष वा गर्ज वा शक मुंच वा शतशोऽशनिम् (Mk. 5)
- (2) उचितः प्रणयो वरं विहंतुं वहवः खंडनहेतवो हि दृष्टाः । उपचार-  
श्विधिमनस्विनीनां न तु पूर्वभ्यधिकोपेषि भावशून्यः ॥ (M. 3)
- (3) दृष्टा खलु मया तत्रभवत्या मालविकायाः प्रियसखी वकुलावलिका  
आविता च तमर्थं भवता यः संदिष्टः (M. 3)

I. शक (त्वं) वर्ष वा (A) Principal sentence.

(त्वं) गर्ज वा (B) Principal, co-ordinate to A.

(त्वं) शतशोऽशनि मुंच वा (C) Principal, co-ordinate to  
A and B.

The relation is adversative.

Subject	Predicate	Object	Adverbial adjunct
A (त्वं) शक्ति	वर्ष (वा)		
B (त्वं)	गर्ज (वा)		
C (त्वं)	मुँच (वा)	अशनि	शतशः ( <i>manner</i> )
II.	उचितः प्रणयो विहंतुं वरं बहवः खंडनहेतवो दृष्टाः हि (A)		
	न तु पूर्वाभ्याधिकोपि भावशून्यो मनस्विनीनामुपचारविधिः वरं (B)		
	The relation is <i>adversative</i> ( <i>arrestive</i> ).		
	Analysis of (A) which is a complex sentence.		

Subject	Predicate	Object	Adverbial adjuncts
A प्रणयः	वरं		विहंतुं ( <i>purpose</i> )
(उचितः adj.)			बहवः....दृष्टाः ( <i>a reason</i> )
(a) खंडनहेतवः			
बहवः (adj.)	दृष्टाः		हि ( <i>reason</i> )
B उपचारविधिः			
मनस्विनीनां (gen.)			
पूर्वाभ्याधिकोपि न (वरं)			
भावशून्यः (adj.)			

III. The first is a simple sentence. The second is a complex sentence, which may be analysed as above. The relation is *cumulative*.

### Miscellaneous Examples for Practice

Analyse the following sentences, according to the methods before explained and illustrated, stating whether they are *simple*, *complex*, or *compound*.

1. महत्येव प्रत्यूषे दास्याः पुत्रैः शकुनिलुधकर्वनग्रहणकोलाहलेन प्रतिबोधितोस्मि । (S'. 2)
2. कुतो धर्मक्रियाविघ्नः सतां रक्षितरि त्वयि । (S'. 5)
3. प्रसाणादधिकस्यापि गंडश्याममदच्युतेः ।
4. पदं मूर्धन समाधत्ते केसरी मत्तदन्तिनः ॥ (P. I.)
5. लघुहृदयां मां लोकः कलयिष्यतीति निर्झकिया मया नाकलितम् । (K. 177)

5. दर्शनादारभ्य शरीरस्याप्ययमेव प्रभुः किमुत भवनस्य विभवस्य वा ।  
(K. 196)

6. स चानुयुक्तो धूर्तः सविनयमावेदयत् । विदितमेव खलु वो यथाहं युष्म-  
दाज्ञया पितृवनमभिरक्ष्य तदुपजीवी प्रतिवसामि । (Dk. II. 6)

7. यदा किंचित् किंचिद् बुधजनसकाशादवगतं  
तदा मूर्खोस्मीति ज्वर इव मदो मे व्यपगतः (Bh. II. 8)

8. अहमतिमृदुनि पुर्वलनवति सरस्तीरेऽवरोप्य सस्पृहं निर्वर्णयस्तां मत्प्राणेक-  
वल्लभां राजकन्यां कंदुकावतीमलक्षयम् । (Dk. II. 6)

9. एवमेतत् । किन्तु न कदाचदार्यस्य निष्प्रयोजना प्रवृत्तिरित्यस्ति नः  
प्रश्नावकाशः । (Mu. 3)

10. विर्चितयन्ती यमनन्यमानसा तपोधनं वेत्सि न मामुपस्थितम् । स्मरिष्यति  
त्वां न स बोधितोपि सन् कथां प्रमत्तः प्रथमं कृतामिव ॥ (S'. 4)

11. अये महाराजेति निष्प्रणयमामन्त्रणपदं सौमित्रिमात्रे च वाष्पसखलिताक्षरः  
कुशलप्रश्नः । तथा मन्ये विदितसीतावृत्तांतेयमिति । (U. 3)

12. वरेषु यद्ग्रावलमृगाक्षि मृग्यते तदस्ति किं व्यस्तमपि त्रिलोचने  
(Ku. V. 72)

13. तद् ब्रूत वत्साः किंमतः प्रार्थयध्वं समागताः ।  
मयि सष्टिर्हि लोकानां रक्षा युष्मास्ववस्थिता । (Ku. II. 28)

14. कामं भवान् प्रकृत्यैव धीरः पित्रा च महता प्रयत्नेन समारोपितसंस्कारः ।  
तथापि भवद्गुणसन्तोषो मामेवं मुखरोकृतवान् ॥ (K. 109)

15. वध्ये मयि मत्तहस्ती मृत्युविजयो नाम हिंसाविहारी राजगोपुरोपरि-  
तलाधिरूढस्य पश्यतः उत्तमामात्यस्य शासनाज्जनकंठरवद्विगुणितघटां-  
रवो मंडलितहस्तकांडं समभ्यधावत् (Dk. II. 4)

16. यज्ञोपवीतं नाम  
अमौक्तिकमसौवर्णं ब्राह्मणानां विभूषणम् ।  
देवतानां पितृणां च भागो येन प्रदीयते ॥ (Mk. 10)

17. अत्रांतरे ब्राह्मणेन मृतं पुन्रमुत्क्षिप्य राजद्वारे सोरस्ताडनमब्रह्मण-  
मुद्घोषितम् । ततो न राजापराधमन्तरेण प्रजास्वकालमृत्युद्घरतीत्यात्म-

दोषं निरूपयति करुणामये रामभद्रे सहस्रेवाशारीरिणी वागुदचरत् ॥  
(U. 2)

18. अथ कदाचित् पिगलको नाम सिंहः सर्वमृगपरिवृत्तः पिपासाकुल उदक-  
ग्रहणार्थं यमुनातटमवतीर्णः संजीवकस्य गंभीरतरशब्दं दूरादेवाशृणोत् ॥  
(P. I.)

19. यदि समरमपास्य नास्ति मृत्योर्भयमिति युक्तमितोन्यतः प्रयातुं ।  
अथ सरणमवश्यमेव जन्तोः किमिति मुधा मलिनं यशः कुरुष्व ॥  
(Ve. 3)

20. प्रायो गच्छति यत्र भास्यरहितस्तत्र यांत्यापदः । (Bh. II. 90)

21. यावत्स्वस्थमिदं कलेबरगृहं यावच्च दूरे जरा  
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान् (Bh. III. 88)

22. यथा तिरश्चीनमलातशल्यं प्रत्युप्तमन्तः सविषश्च दंशः ।  
तथैव तीव्रो हृदि शोकशं कुर्ममणि कृन्तन्नपि किन ऽसोः ॥ (U. 3)

23. परस्परविरोधिन्योरेकसंश्रयदुर्लभम् ।  
संगतं श्रीसरस्वत्योर्भूतयेऽस्तु सदा सताम् ॥ (V. 5)

24. सर्वैरस्त्वैः समग्रैस्त्वमिव नृपगुणैर्दीप्यते सप्तसमितिः (M. 2)

25. अस्त्वमर्षी मा भृद्वा । एतत्तु पृच्छामि दांतं हि राधवं राजानं शृणुमः ॥  
स किल नात्मना दृष्ट्यति न चाप्यस्य प्रजा इदृश्यो जायते तत् किमस्य  
मनुष्या राक्षसो वाचं वदन्ति । (U. 5)

26. यथा नौ प्रियसखी वंधुजनशोकनीया न भवति तथा निर्वाहय । (S'. 3)

27. अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे  
नृपतिकुदं दत्त्वा यूने सितातपवारणम् ।  
मुनिवनतरुच्छायां देव्या तया सह शिश्रिये  
गलितवयसामिक्षवाकूणामिदं हि कुलन्नतम् ॥ (R. III. 70)

As a further exercise the student may select sentences from the preceding Lessons, and analyse them.

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## SECTION II

## On the Order of Words in Sentences

§ 399. It has already been observed in the introductory section of Part I, that the *order* of words in a Sanskrit sentence is not a material point for consideration. In Sanskrit every word (except adverbs and particles) is inflected, and the grammatical inflexion itself shows the relation in which one word stands to another. Thus *grammatically* speaking, there is no order as such that need be much attended to. A sentence like कथमपि तत्याज वने सीतां लक्ष्मणः कठोरगर्भा may look very awkward, but it is not grammatically *incorrect*. But if there is no *grammatical* order, there is a sort of *logical* sequence of ideas, which must follow one another in a particular order. If we examine the pages of any Sanskrit prose work, we shall find that there is some order in the arrangement of words, e.g., first comes the subject expressed or understood, with its adjuncts, then the object (if any), and lastly, the verb or predicate;

सा तु महाश्वेताया एव मुखमवलोकितवती ॥ (K. 307);  
महिपतिस्तं विद्येश्वरं सवहुमानं विसर्ज (Dk. I. 25).

Even in Kāvyas and Dramatic poetry, which are acknowledged to be exempt from the rules of ordinary prose, this order is many times strictly followed;

रघूणामन्वयं वक्ष्ये (R. I. 8);

तर्ज्ञां छिद्धि पापे रर्ति मा कृथाः (Bh. II. 77); वदनकमलकं शिशोः स्मरार्भि (U. 4); असिर्गात्रं गात्रं सपदि लवशस्ते विकिरतु (Māl. 5) &c.

We shall now lay down some principles regulating the *order* of words in sentences.

§ 400. The best rule for the student to follow in arranging words in a prose sentence is this:—First place the *subject* with all its adjectives and adjectival phrases, then the *object* with its adjuncts, and lastly the *predicate* (verbal,

nominal, or adjectival). Adverbs and adverbial phrases may occupy any place except the last; while conjunctions (except a few) stand first before the subject. Thus the student would give a very awkward sentence if he were to say:—

‘सकाशं गुरोः आशिषं राजे अग्रजन्मा प्रयुज्य प्रतीयायेत्थं’ instead of saying ‘इत्थं राजे आशिषं प्रयुज्याग्रजन्मा गुरोः सकाशं प्रतीयाय’ (R. V. 35)

§ 401. When a verse is construed and put in its prose order, the above sequence will be found to be generally observed. Take, for instance, the following verse:—

अथ प्रजानामधिपः प्रभाते जायाप्रतिग्राहितगन्धमाल्याम् ।

वनाय पीतप्रतिबद्धवत्सां यशोधनो धेनुमृषेमुमोच ॥ (R. II. 1)

The prose order will be as follows:—

अथ (conj.) यशोधनः (adj.) प्रजानां (gen.) अधिपः (subject) प्रभाते (exten. of the adjunct of object) जायाप्रतिग्राहितगन्धमाल्यां (adj.) पीतप्रतिबद्धवत्सां (another adj.) तामृषेः (adjuncts of object) धेनुं वनाय गंतुं (adv.) मुमोच (predicate). Similarly अभिहन्ति हन्त कथमेष माधवं सुकुमारकाय मनवग्रहः स्मरः (Māl. 1); हन्त, कथमेषोऽनवग्रहः स्मरः सुकुमारकायं माधवमभिहन्ति, or हन्त एष.....  
.....कथमभिहन्ति.

The general rule may now be split into particular cases and we shall show what the positions of the several parts of speech should be relatively to one another.

§ 402. The first principle to be learnt from the general rule is that words must be so arranged that the ideas will follow one another in their natural order, and the words in their natural connection, observing the laws of the dependence of words upon one another; in other words, the *governed* and *dependent* words generally stand before the words on which they *depend* or by which they are *governed*.

Thus an adjective and the substantive qualified by it, the transitive verb and its object, adverbs modifying

verbs, prepositions and the words governed by them &c., should be kept as near as possible in a Sanskrit sentence.

**§ 403.** When a sentence has a simple subject and a verb, the former stands first; रघुपतिस्तिष्ठति (U. 6). Adjectives precede the subject;

‘देवो’ रघुपतिस्तिष्ठति (U. 6); ‘उपात्तविद्यो’ ‘गुरुदक्षिणार्थी’ कौत्सस्तं प्रपेदे (R. V. 1); ‘अपगतश्रमः, चाभिमतं दिगन्तरमयासीत्’ (K. 32).

(a) Adjectives, of course, follow the substantives they qualify, when they are used predicatively.

(b) When pronominal and qualitative adjectives are both used, the former usually precede; तस्यां अतिदारुणायां हृतनिशायां (K. 169). ‘on that accursed and most dreadful night’; but sometimes they stand after the adjectives of quality; as, विचक्षणो वर्णो सः (Malli. on R. V. 19); यूना ‘अनेन’ पार्थिवेन सह (Malli. on R. VI. 32).

**§ 404.** A noun in apposition should precede the word which it is intended to explain;

आसीदशेषनरपतिशिरः समभ्यचित्तशासनः ‘आदर्शः सर्वशास्त्राणां’ ‘उत्पत्तिः कलानां’ ‘कुलभवनं गुणानां’ राजा शूद्रको नाम (K. 5); अथ ‘मीनकेतनसेनानायकेन’ दक्षिणानिलेन मन्मथानलमुज्ज्वलयन् (Dk. I. 5).

**§ 405.** The genitive generally stands before the word to which it relates; ‘जगतः’ पितरौ वन्दे (R. I. 1); so ‘अथनां’ ईशिषे (Bh. III. 30).

(a) When the substantive is qualified by an adjective, the order is generally the adjective, genitive, and substantive: अयं अस्या देव्याः सन्तापः (K. 61); तस्य एवंविधस्य पद्मसरसः पश्चिमे तीरे (K. 23).

**§ 406.** The vocative should be placed at the head of a sentence; ‘तात्’ क एष बालः (Dk. II. 8); ‘सखे पुण्डरीक’ नैतद्भवतोनुरूपं (K. 151); ‘आर्यपुत्र इयमस्मि’ (S'. 1).

**§ 407.** The predicate (verbal or nominal) always stands last in a sentence; it *finishes* the idea intended to be expressed by a sentence, and hence, the last is its best position.

(a) In narratives the verb अस् 'to be' and sometimes भू, stands first, in the sense of 'there is,' ; 'there was';

'अस्ति' गोदावरीतीरे विशालः शालमलीतरुः (H. 1); 'अस्ति' मगधदेशरोखरीभूता पुष्पपुरी नाम नगरी (Dk. I. 1); 'अभूत्' अभूतपूर्वो राजा चिन्तामणिर्नामि (Vas. 3).

(b) Sometimes the predicate stands first for the sake of emphasis;

'भवेयुः' तावत्प्राणादयः पञ्च जना माध्यंदिनानां (S'. B. 371); 'आस्तां' तावत्सर्वमेवेदं (K. 18); 'उत्सर्पिणी' खलु महतां प्रार्थना (S'. 7); 'कृतं' त्वया रामसदृशं कर्म (U. 2); 'विरलाः' हि तेषामुपदेष्टारः (K. 109); 'भवितव्यमेव' तेन (U. 4).

(c) The same happens in interrogative sentences when the interrogative particle is not used; as, जात 'अस्ति' ते माता 'स्मरसि' वा तातं (U. 4); 'स्मरसि' च तदुपान्तेष्वावयोर्वर्तनानि (U. 1).

§ 408. Prepositions in Sanskrit—the so-called *Upasargas*—are usually prefixed to roots, and do not stand by themselves, except when they are used as कर्मप्रवचनीय (governing cases). In the latter case they follow the words they govern, according to the general law;

इति मन्दमतीन् 'प्रति' भायात् (S'. B.); अयोध्यां 'अन' जलानि वहति (R. XIII. 61).

(a) Words like सह, ऋते, विना, अलं &c., which govern nouns or pronouns, mostly follow the words they govern;

रामेण सह, ईश्वरादृते, मां विना, सन्तोषायालं &c.

§ 409. The term *indeclinable* in Sanskrit is of wider application than 'adverbs' in English. It includes all words which are not declined; i.e., adverbs, prepositions, conjunctions, particles or interjections. The several case-inflexions of nouns and pronouns—except those of the nominative and accusative cases, which serve the purpose of the subject and object of verbs, and the genitive, which expresses the relation of one word to another—may be

regarded as 'adverbs' for all practical purposes. The following rules for the position of adverbs will thus apply to the case-inflexions also, which are so many 'extensions of the predicate,' showing time, place, manner, or cause-and effect.

**§ 410.** Adverbs of time, place, manner or cause and effect, are usually placed near the words they modify;

'हंसधवलशयनतले' निष्पणं पितरमपश्यम् (K. 92). Here तले modifies निष्पणं, and hence must be placed before it; so 'आलोकमात्रेणैव' '(adv. of cause) अपगतश्रमो मनसि (adv. of place) एवं (adv. of manner) अकरोत् (K. 124). 'इति मनसावधार्य' अन्वयम् (K. 155); 'तमवेक्ष्य' (adv. of time) सा 'भूतं' रुरोद (Ku. IV. 26). Here भूतं cannot be placed first, for it would alter the sense.

**§ 411.** When adverbs modify the predicate they may stand before the subject, after the subject or after the object (if any), but not last;

अनेकवारं (time) अपरिश्लर्थं (manner) मां परिबजस्व (U. 6); प्रजानामेव भूत्यर्थं (purpose) स ताभ्यो (place) वलिमग्रहीत् (R. I. 18); सर्वं सौदामिन्यां (place) संभाव्यते (Mal. 1). दारिद्र्यचाद् (cause) ह्यमेति (Mk. 1); हरिणा (agent) असुरास्तव शरव्यं कृताः (S'. 6); शिवाभ्यो (purpose, strictly indir. obj.) मांसबलिपिं अनुदिनं निशि (time) समुत्सर्ज (K. 65); गुरौ भक्त्या मय्यनुकंपया (cause) च प्रीतास्मि (R. II. 63).

*N. B.*—If the subject or object have any adjuncts, the adverb should be placed *after* the object to avoid ambiguity.

(a) The absolute clauses, being in sense adverbs of time or (sometimes) cause, are generally placed first.

'चन्द्रिकायामभिव्यक्तायां' किं दीपिकापौनरुक्त्येन (V. 3);

'युष्माकं प्रेक्षमाणानां' एनं स्मर्तव्यशेषं नयामि (Ve. 4).

*Obs.* Adverbs of *time* and *place* usually stand at the head of a sentence, next to the conjunctions, if any.

§ 412. Of conjunctions, च, वा, तु, हि, चेत् never stand first, while अथवा, अथ, अपिच, किंच, usually stand first; and the correlative conjunctions यथा-तथा, यावत्-तावत्, यद्-तद्, यतः-ततः are used at the beginning in the clauses which they connect. For examples see the respective sections.

§ 413. Of particles, the interrogatives usually stand first;

'अपि' एतत्पोवनं; 'अपि' कुशली ते गुरुः; 'कथं' शास्त्राणां परिचयः; कियद्वा वयः &c. (K. 18).

(a) The particles of emphasis, such as एव, नाम, किल, खलु, हि, are joined to the words which they emphasise. Particles like इव, तु, अपि are used with the words which they modify.

(b) Interjections, such as हा, हन्त, अहं, and vocative particles, such as अहो, अये, अयि, usually head a sentence.

§ 414. A repeated word or a word akin to the one already used in the sentence, is generally put as near that word as possible; as गुणी गुणं वेत्ति न वेत्ति निर्गुणः.

*Obs.* From the preceding sections it will be seen that the arrangement of words in a Sanskrit sentence is much the same as in Latin. The most general rule in Latin is that, "in simple narrative, after the conjunctions comes the *subject* (nom. case), then the governed cases with *adverbs* and expressions of *time*, *place*, *manner*, &c., and last of all, the *verb*."

—Arnold

### SECTION III

## ON THE SYNTHESIS OF SENTENCES

§ 415. Having explained the Analysis of Sanskrit sentences and laid down some principles regulating the order of words, we shall now take the student one step further: the *composition* of sentences.

He has already seen that a sentence must contain at least one subject and one predicate ; that the subject or object may be enlarged by an adjective, a noun in the possessive case, a noun in apposition, by compounds, or by combining all these modes together ; and that the predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Let him now try to compose sentences.

### Simple Sentences

§ 416. Take the words राम and गम्. They may be combined to form a sentence, रामो जगाम. Now the sentence रामो जगाम is in its elementary form. The subject may be thus enlarged :—

- (1) दशरथस्य पुत्रः or दशरथपुत्रो रामो जगाम,
- (2) कौसल्यानन्दवर्धनः अखिलजनप्रियो दशरथपुत्रो &c.
- (3) भरताग्रंजः कौसल्यानन्दवर्धनः &c. &c.
- (4) भरताग्रजः कौसल्यानन्दवर्धनोऽखिलजनप्रियो दशरथपुत्रो रामः ससीतालक्षणो रम्याण्युपवनानि पश्यञ्ज जगाम.

It will be seen how the last sentence has grown out of the simple elements, राम and गम्.

#### Ex. 1

Frame sentences, using अर्जुन, हनुमत्, गंगा, and हरि as subjects, and enlarge them successively in the manner above indicated.

#### Ex. 2

Frame sentences, using the roots रु, रुच्, पत्, रम् as predicates, and the subject enlarged in any two ways.

#### Ex. 3

Take these pairs of words and write sentences enlarging the subject by an adjective and a noun in the genitive case :

शुक् and डी, अंगना and या, सैनिक् and युध्, गज् and हन् pass., भूत्य् and तड् pass.

### Ex. 4-5

Take the sentences रावणः सीतां जहार and सारमेयोऽभियत, and enlarge the subject in all the ways of enlargement.

§ 417. The predicate, if a transitive verb, is *completed* by means of an *object*, which, being a noun or pronoun, may be enlarged in the same way as the *subject*; e.g.,

अहं प्रासादमपश्यं. Here the object may be thus enlarged  
अहं विशालं प्रासादमपश्यं; अहं वंगाधिपस्य विशालं प्रासादमपश्यं; अहं सौख्यनिकेतनं नगरभूषणं च अनेकरक्षिपरिवृतं वंगाधिपस्य विशालं प्रासादमपश्यं. In the same manner राजा अमात्यं प्रोवाच may become, in its enlarged form, राजा शास्त्राध्ययनकठोरधियं अनुरंजितसकलप्रजाजनं सुरगुरोः प्रत्यादेशं स्वममात्यं प्रोवाच.

### Ex. 6 . . . .

Find appropriate subjects (enlarged by adjectives) and predicates, and frame sentences in which each of the following will stand as the object :

ऋद्गुनां शतं, अजाकुलं, मद्गात्रं, सर्वगाणि कमलानि, स्वं नाम, शुष्कपर्णीनि, मदागं, तंडुलकणान्, हिमाद्रेः शिखरं and विपुलधनं.

### Ex. 7

Frame sentences using the following roots, and supplying objects enlarged by participial adjectives : श्रु, ग्रह्, सृज्, चुर्, पा 'to drink,' अद्, दा *with* प्र, व्यध्, रुध् and नी.

### Ex. 8

Take the following words as subjects, and complete the sentences enlarging the subject and object : सर्प, धूतराष्ट्र, कंचुकिन्, यति, पथिक, इन्द्र, राज्ञी, पाठशाला, पुत्र and पितृ.

### Ex. 9-10 . . .

Frame sentences, finding out an appropriate subject and object to each of the roots given below, and enlarging

the subject and object in any two ways : तृ, लिह्, *with* अभि; भ्रम् *with* परि, आप्, प्रच्छृ, पिष्, कृ, क्री, मन् and तङ्.

### Ex. 11.

Write six sentences, in which the subject is enlarged by a participial adjective, and the predicate completed by means of an object enlarged by a participial adjective.

### Ex. 12

Write six sentences in which the subject and object are both enlarged by a noun or pronoun in the genitive case and a participial adjective.

§ 418. The predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Take the sentence त्वं यासि. The predicate may be thus enlarged :

त्वं 'अधुना' यासि (time); त्वं अधुना 'कुत्र' यासि (time and place); त्वमधुना 'सत्वरं' कुत्र यासि (time, place and manner); त्वमधुना 'समिदाहरणाय' सत्वरं 'किमिति' 'पद्भ्यामेव' यासि (time, manner, purpose and cause); त्वमधुना समिदाहरणाय गुरुमपृष्ठ्वा सत्वरं किमिति &c. यासि. Similarly सखे मां प्रतिपालय may be thus variously enlarged : सखे 'विरचितायां प्रयाणसंविधायां पितरावापृच्छय द्वारे क्षणं' मां प्रतिपालय; स 'निश्चिन्नं शरेण मध्याह्नाहारार्थं' कमपि विलोलनेत्रं हरिणशिशुं 'नितंवदेशो' विव्याध; 'पश्यतोपि पितुः' त्वं 'हयः स्ववेशमनः निष्क्रम्य किकरेण सार्धं अतिचटुल्या गत्या कुत्र खलु' अगच्छः.

### Ex. 13

Join appropriate adverbial adjuncts of *time* and *manner* to the verbs in the following sentences : (1) विहगा डयन्ते; (2) पुस्तकं वाचय; (3) जहं गामानयम्; (4) गुरुननुरुद्ध्यस्व; (5) त्वया रुद्यते; (6) आपणं याति; (7) सैनिका युयुधिरे; (8) कृषीवलः क्षेत्रमकृषत्; (9) प्रमदा उद्यानं जग्मुः; (10) संपदुद्यममनुगच्छति.

### Ex. 14

Frame sentences using the following adverbial adjuncts, the subject being enlarged in more than two ways :

सहसा, वारंवारं, त्रीन् संवत्सरान्, सपदि, कदा, पुनः, कल्याणाय, पूर्वं (with abl.), तदानीं, प्रत्यनलं, प्रतिदिनं, उपनदि, द्विक्रोशं, रात्रिदिवं.

### Ex. 15

Use the following in sentences, the subject being enlarged by an adjective or a possessive case : सेनया सह, श्रमादृते; अनन् हेतुना, कस्य हेतोः, मित्रं सांत्वयितुं, जठरस्यार्थं, अपवादश्रवणात्, तथानुष्ठिते, पाठमधीत्य, गृहस्योपरि, मामंतरेण, दुर्देवात्, अरण्ये, प्रबल-वेदनया, अनुगंगं.

### Ex. 16

Take the following pairs of words, and enlarge the predicate by adverbial adjuncts of *time* and *place* :—मुनि and वस्; राजन् and रक्ष; पुत्र and सेव्; कोकिल and इ with वि; हरि and कुञ्ज; शिष्य and नम् with प्र.

### Ex. 17

Frame sentences, using the following roots and enlarging the predicate by adverbial adjuncts of *manner* and *cause* and *effect* : मृ, या with प्र, स्था with प्र (Atm.), मृज्, वह् with उत्, याच्, पा 'to protect', स्निह्, ईश्, इ with अधि.

### Ex. 18

Take the following subject and enlarge the predicate by means of indeclinable past participles or gerunds : भृगाः, नरः, देवाः, अमी, राक्षसौ: (agent), भीमः, सामाजिकाः, द्रूतः, अधिराजः, अश्वत्थामा, सुभद्रा, and यवनाः.

### Ex. 19

Enlarge the predicate, by means of the absolute constructions, using the following roots :—भाष्, दह्, प्रच्छु, कृ (past part.), स्पह्, वद्, हन् (past part.), पठ्, मन्त्र् with सं, and या-

### Ex. 20

Enlarge the predicate, by adjuncts of *time* and *manner* and by gerunds derived from the following roots : बंध्,

कथं, चुद्, शास्, ज्ञा, स्तु, ग्रह्, दा *with* आ, श्वस् *with* वि, आस् *with* उप, सू, and नी *with* परि.

### Ex. 21

Write twelve sentences in which the predicate is enlarged by adverbial adjuncts of time, place, manner, and cause and effect.

**§ 419.** When along with the predicate, the subject and object (if any) are also enlarged, the sentence assumes its fullest form. रविरुदगच्छत् is a sentence in its simplest form. Enlarging the subject and predicate we may have a sentence like the following :

‘अरुणपुरःसरो’ रविः ‘तमोजालं निरस्य जनक्रियाप्रवृत्तये प्राच्यां दिशि ज्ञटिति’ उदगच्छत्. In like manner the simple sentence स पदवीमन्वयात् may become, when enlarged, ‘गुरुभिरुपदिष्टः’ स ‘प्रथमे वयसि वर्तमानोपि संसारादुद्विजमानः’ अनेकयतिप्रतिपन्नां परमसुखदायिनीं साधुपदवीं ‘निवारयतोपि पितुः पारत्रिकसुखावाप्तये प्रशान्तचेतसा’ अन्वयात्; so also पांथः भुजंगं ददर्श may be enlarged into अथ ‘असौ’ पांथो ‘ग्रामांतरं गच्छन् अध्वश्रमार्तः कथमपि पदानि न्यस्यन्’ ‘अनाक्रान्ते एवार्धपथे’ ‘कंचिद् वृहत्कार्यं प्रसारितफलं इयामदेहं’ भुजंगं ‘यदूच्छ्या तरुतले’ ददर्श. Other examples are :—इति परिकलय्य किञ्चिदुन्निमित्कन्धरो भयचकितया दृशा दिशोवलोक्य तृणेपि चलति पुनः प्रतिनिवृत्तं तमेव पदे पदे पापकारिणमुत्प्रेक्षमाणो निष्क्रम्य तस्मात्मालतरुमूलात्सर्विलसमीपमुपसर्तुं प्रयत्नमकरवम् । (K. 35); अनुबव्यमानश्च तया तां सर्वामितिथिसपर्यमितिद्वारावनतेन शिरसा सप्रश्रयं प्रतिजग्राह (K. 133); किनिमित्तं वा अनेकसिद्धसाध्यसंवाधानि सुरलोकसुलभान्यपहाय दिव्याश्रमपदानि एकाकिनी वनमिदममानुषमधिवसति । (K. 135).

### Ex. 22

Write six sentences in which the subject and predicate are enlarged by all the methods of enlargement. Use the verbs : धाव्, प्रकाश्, स्था *with* उत्, पत्, आस्, and भ्रम्.

### Ex. 23

Write six sentences in which the predicate and object

are enlarged : Use the roots भृ, स्तु, मन्, दुह्, चि and विद् 'to obtain.'

### Ex. 24

Write six sentences in which the subject, predicate and object are all enlarged in more than one way.

**§ 420.** In simple sentences the expression may be varied by changing the *voice* of the verb, without altering the meaning : दासी पुष्पाण्यानयत् has the same meaning as दास्या पुष्पाण्यानीयन्त. Sometimes the expression may be varied by a change of phrases ; कस्माद्वेतोरत्र निवससि, पिता सपुत्रो ग्रामं गतः are the same in sense as किमर्थमत्र निवससि and पिता पुत्रेण सह ( or सहितः ) ग्रामं गतः. But very often in Sanskrit we may vary the expression of a sentence by expressing the same idea in different words. Take the sentence उद्यमात् विभवः प्रभवति. This sentence may be thus variously expressed, without altering the sense :

उद्यमाद्विभव उत्पद्यते-संजायते.

उद्यम विभवाय कल्पते-भवति-जायते.

उद्यमो विभवस्य कारणं-हेतुः.

उद्यमप्रभवो विभवः.

उद्यमेन नरो विभवं याति-विभवयुतो भवति.

उद्यमी नरो विभवसंपन्नो भवति.

उद्यममवलंब्य नरो विभवं याति.

उद्यमपरेण नरेण (प्रायः) विभवयुतेन भाव्यम्.

( or figuratively ) उद्यमवीजाद्विभवांकुरः प्ररोहति.

### Ex. 25

Taking the above as a model, express in different ways the ideas in the following sentences :—

- (1) निर्धनता सर्वापिदामास्पदं; (2) अस्य कोपः सनिमित्तः; (3) मूर्खणामुपदेशः प्रकोपाय भवति; (4) अविवेकः आपदां परं पदं; (5) न धर्मवृद्धेषु वयः समीक्ष्यते; (6) विद्वान्सर्वत्र पूज्यते; (7) दैवपरा नरा विनश्यन्ति; (8) सुतो लालनाद्विनश्यति; ((9)त्वमेव नः परमा गतिः; (10) पराभवोपि मानिनामुत्सव एव.

## Complex Sentences

§ 421. From the nature of a complex sentence it is clear that there is one principal assertion and at least one subordinate assertion. The principal clause is independent, while the subordinate clauses are dependent in *construction* on the principal. Thus take the sentence दूतो राजे वार्ता न्यवेदयत्.

It is simple and may be made complex by taking on to it any one of the three kinds of subordinate clauses. Thus

सामंता महाराजमभिद्रोगवृमहनिशं यतन्ते इति वार्ता दूतो राजे न्यवेदयत्  
( noun clause )

यः पौरजानपदानपसर्पितुं प्रयुक्तः स दूतो &c. (adj. clause).

काले उपार्थित्वेतेति हेतोः दूतो &c. (adv. clause).

§ 422. We shall now give a few exercises in the composition of complex sentences. The student should, as far as possible, aim at variety in matter as well as expression. He should refer to the table given on page 253 which gives the particles used to introduce subordinate clause.

### Ex. 26-28

Write five complex sentences in which the noun clause will be ( I ) the subject or object ; ( II ) be in apposition to the subject or object of the principal clause ; ( III ) be governed by some participle in the principal clause.

### Ex. 29

Write one complex sentence about each of the following : सुवर्णकार, गुरु, विद्या, सुशिष्य, वाजीनृप & शिवराज.

### Ex. 30.

Construct four complex sentences in which the adjective clause will respectively qualify the subject, the object, some adverbial *adjunct*, and any adjunct of the subject, object, or predicate.

## Ex. 31-34

Construct six complex sentences ( I ) having an adverbial clause denoting time ; ( II ) place ; ( III ) manner ; ( IV ) cause, condition, purpose &c. Use such verbs as the following :—स्वप्, स्था *with* उप, हन्, लभ, पत्, आ-राध् *caus.*

## Ex. 35

Write six complex sentences having an adverbial clause denoting point of time, motion to a place, analogy, manner, consequence, and condition respectively.

§ 423. We have given exercises in complex sentences having *one* kind of subordinate clause. We shall now take sentences where two or more of such clauses occur. Take this sentence : वृषलः समाज्ञापयति । य एष क्षणको जीवसिद्धिर्नामि राक्षसप्रयुक्तो विषकन्यया प्रवर्तकं धातितवान् स एनमेव दोषं प्रख्याप्य सनिकारं नगरान्निर्वास्यतामिति ( Mu. 1 ). Here the object of समाज्ञापयति is the clause स.....इति, the subject of this clause being qualified by an adjective clause य... धातितवान्. So in the sentence यदैव मयायं देवस्योज्जयिनीगमनवृत्तान्तो निवेदितः-स्तदैव सन्निर्वेदमेवमेतदित्युक्त्वा उत्थाय महाश्वेता पुनस्तपसे स्वमाश्रमपदमाजगाम, the principal predicate is modified by an adverbial clause of *time* यदै...निवेदितः and a noun clause is joined to one of its extensions ( एवमेतत् being the object of उक्त्वा ). In this manner we can combine two or more kinds of the subordinate clauses in one complex sentence ; यदा अतितृष्णा नराणां हृदये पदं करोति तदा ते यदीश्वरेणात्मने स्थित्यनुरूपं इत्तं तेनापरितुष्टाः सन्तस्ततोधिकतरमीहमाना यत्तेः सुखेन भोक्तुं शक्यं तदपि तृष्णातिरेकात् प्रायो हापयन्तीति असङ्गद्वयमस्मिन्जगति प्रतीमः. In this complex sentence there is one adverbial clause यदा... ...करोति modifying हापयन्ति, two adjective clauses यत्...इत्तं and यत्...शक्यं, and one noun clause तत्ते....हापयन्ति.

## Ex. 36-40

Construct five complex sentences each ( 1 ) with one adjective and one noun clause ; ( 2 ) one adverbial and

one adjective clause; ( 3 ) one noun and one adverbial clause; ( 4 ) one adverbial and one noun clause, each qualified by an adjective clause; and ( 5 ) all the three clauses used together.

### Compound Sentences

§ 424. In a compound sentence, as we have already seen, there are two or more principal assertions. These assertions may be all *simple* or *complex*, or simple and complex combined. This holds good in all the three relations, cumulative, adversative and illative.

Take a simple sentence यात्रिकः काशीमगच्छत्. To turn this into a compound sentence, showing the three relations, we may say,

- (1) यात्रिकः काशीमगच्छत्, गंगायाः पावने सलिलेऽस्नात् सकलानि च तत्रत्यानि तीर्थानि दृष्ट्वा स्वं ग्रामं न्यवर्तत्.
- (2) यात्रिकः काशीमगच्छत् किन्तु गंगासलिले स्नानार्थमवतीर्णः केनविन्महानक्रेण सहसा गृहीत्वाऽभक्ष्यत.
- (3) यात्रिकः काशीमगच्छत् तेनात्मानं परिपूर्तं मेने.

The several members of the compound sentences are here *simple*; they may be made complex, if necessary. Thus taking ( 2 )

यात्रिकः काशीमगच्छत् किन्तु यावत्स्नानार्थं गंगासलिलेऽवतरति तावत्केनविन्महानक्रेण सहसा गृहीत्वा भक्षितः.

Here the second member is a complex sentence and the first simple, which may also be turned into a complex one, thus : श्रीविश्वेश्वरदर्शनेनात्मानं निर्धातकल्मशं करोमीति यदा गाढाभिलाषा मनसि पदं चकार तदा स यात्रिकः &c.

### Ex. 41-42

On the above model construct ( 1 ) five compound sentences, having *simple* sentences for their members, and ( 2 ) five, having *complex* sentences for their members.

## Ex. 43

Write a compound sentence descriptive of each of the following :—( 1 ) वर्षकालः; ( 2 ) पाणिनिः; ( 3 ) अराजको जनपदः; ( 4 ) राजधर्मः; ( 5 ) धनं; and ( 6 ) कालिदासः.

§ 425. In English we can combine or contract several simple sentences into one sentence by means of participial, prepositional or other phrases and by means of subordinate- or co-ordinate clauses. The sentence so formed may be simple, complex, or compound. Take for instance the sentence : “With these thoughts I came near the place. Just then I heard sounds of loud lament. I, therefore, eagerly pressed forward. Then I could clearly distinguish Kapinjala's voice upbraiding Pundarika for his cruelty. The cruelty lay in leaving his friend to live without him.” These assertions may be thus combined into one sentence : “With these thoughts as I came near the place I heard sounds of loud lament ; and pressing eagerly forward I could clearly distinguish Kapinjala's voice upbraiding Pundarika for his cruelty in leaving his friend to live without him.” This, it will be seen, is a compound sentence, the first member of which is a complex sentence. In Sanskrit, the use of participles and participial phrases for the purpose of combining or contracting simple sentences is much more liberal, and this is largely supplemented by the use of adjectival compounds ( Tatpurusha and Baluvrīhi ). By their aid simple sentences can be combined into one sentence, which may be either simple, complex, or compound. एकदा सा गंभीरध्वनि शुश्राव । तमाकर्ण्य तस्याः कुतूहल-मुपजातम् । अतः सा तस्यां दिशि दृष्टिं प्रेरितवती महान्तं च शवरगणं दर्दश । These may be thus combined into one simple sentence: एकदा श्रुते गंभीरे ध्वनौ सा तदाकर्णनोपजातकुतूहला तदिशि प्रेरितदृष्टिः महान्तं च शवरगणं दर्दश । So अथैकदा राजा दुष्यन्तो मृगयार्थं बनमियाय । तं तस्य सैनिका अमात्याश्चनुजग्मुः । वने स बहून् मृगाङ्गजधानं तेषु एकं मृगं पलायमानमनुसंसार । मार्गे दिव्याश्रमपदं ददर्श

These sentences may be combined into one complex sentence thus :—

सैनिकैरमात्यैश्चानुगतो यदैकदा राजा दुष्यन्तो मृगयार्थं वनमियाय तदा स तत्र वहून् मृगान् हत्वा तेष्वेकं मृगं पलायमानमनुसरन् मार्गे दिव्याश्रमपदं ददर्श। Or shorter still ससैनिकामात्यो राजा दुष्यन्तो मृगयार्थं वनं गतः वहून् मृगान् &c.

### Ex. 44

Combine the following groups of sentences into a single sentence which may be simple, complex, or compound.

- (1) एवं महाश्वेता आहारं परिसमाप्य संध्योचिताचाराभिर्वर्तयामास । पश्चात्सा एकस्मिन् शिलातले विश्रव्धमुपाविशत् । तथा स्थितां तां चन्द्रापीडो निभूतमुपसार । मुहूर्तमिव स्थित्वा च तां स सविनयमवादीत् ।
- (2) तस्मन्दिव्याश्रमपदे दुष्यन्तः कामपि कन्यकामपश्यत् । सा कन्या चारुसर्वांगी आसीत् । स कण्वमुत्तराश्रमः तं राजा प्राविशत् । तदा तत्सत्कारार्थं शकुन्तला आश्रमाद्विराजगाम । शकुन्तला कण्वस्य कृतिका दुहितासीत् । सा सप्रश्रयं दुष्यन्तं स्वागतं व्याजहार ।
- (3) पेशवे इति ख्यातानां महाराष्ट्राधिकारिणां मध्ये चरमो वाजीराज इत्येको वभव । स पुण्यपत्तनमधितष्ठौ । स किल वहुगुणोपपन्न आसीत् । किन्तु तस्य राजकार्यविक्षणविपयेऽतीव मन्दादर आसीत् । अतः कर्मसचिवस्थाने वहूवो नर्मसचिवा एव तं पर्यवारयन् । तैस्तस्य मनो विषयभोगेषु सुतरामाकृष्यत । एवं कामाधीने राजनि तच्छन्दानुवर्तिनि चामात्यगणे महाराष्ट्रदेशोऽनायासेनैव रंगान्वपेणदक्षाणां शत्रूणामामिषतां गतः ।

§ 426. We have shown in the preceding section how to combine a given number of sentences into one sentence. We shall, as a further exercise to the student, now show how to resolve a given passage into a number of different sentences. This will enable him to acquire practice in paraphrasing Sanskrit passages, by varying the construction of the original passage to a considerable extent. This system will facilitate the work of paraphrasing by

one-half ; and if the student, after having split up a passage into different sentences, substitute equivalents for the words and expressions in the original, he will have given a free translation or *paraphrase* of the passage.

Take, for instance, the verse : गुणदोषौ बुधो गृहणन्निदुक्षवेडाविवेश्वरः । शिरसा श्लाघते पूर्वं परं कंठे नियच्छति ॥ This may be thus expressed by different sentences, or *paraphrased* :—

शिवः इदं विषं च द्व अपि स्वीकरोति किन्तु इदं शिरोधारणपूर्वकं प्रशंसति विषं च स्वकंठे नियच्छति । एवं प्राज्ञो नरः कस्यचिन्नरस्य गुणं दोषमुभावपि गृहणाति । किन्तु गुणं ग्रीवांदीलनपूर्वकं श्लाघते दोषं तु स्वकंठे नियम्य तन्नाममात्रमपि विलोपयति ।

This is, no doubt, a free paraphrase of the original, but it makes the sense quite clear. Take another instance :

संग्रामनिविष्टसहस्रबाहुरष्टादशद्वीपनिखातयूपः ।  
अनन्यसाधारणराजशब्दो बभूव योगी किल् कार्तवीर्यः ॥

This may be thus resolved into sentences : पुरा किल् कार्तवीर्यो नाम योगी समजायत । तस्य युद्धेषु (एव) बाहुसहस्रं परैरनुभूतम् (अन्यत्र स द्विभूज एव) । तेन अष्टादशमुद्वीपेषु यज्ञस्तंभाः स्थापिताः । तथा च तस्य राजशब्दो नान्यसामान्य आसीत् । Similarly श्रुतिसुभगं गीतध्वनिं श्रुत्वा संजातकुतुको ध्वनिप्रभवजिज्ञासया कृतगमनबुद्धिर्दत्तपर्यणिमिद्रायुधमारुह्य प्रियगीतैः प्रथमप्रस्थितैर्वनहरिणैरुपदिश्यमानवत्मा पश्चिमया सरस्तीरवनलेखया निमित्तीकृत्य तं गीतध्वनिमभिप्रतस्थे may be thus expanded यदा स सुखश्वं गीतशब्दमशृणोत् तदा संजातकुतूहलस्तप्रभवमुपलब्धं स ऐच्छत् । तदनुरोधात् गमनाय मति विद्याय इन्द्रायुधपृष्ठे पर्याणं समारोप्य तमारुहोह । तन्मार्गोपदेशाय इव सदाप्रियगीतरवा वनहरिणास्तस्मात्पूर्वमेव तदभिप्रेतां दिशं प्रस्थिताः ताननुसरन् स पश्चिमेन सरस्तीरप्रान्तेन तं गीतध्वनिमुद्दिश्य ययौ ।

On the above models and with the assistance of § 420, the student may select passages from authors and paraphrase them.

## SECTION IV

### LETTER-WRITING

**§ 427.** Letter-writing is not a subject to which Sanskrit writers seem to have devoted much attention. We find very few instances of letters in the existing Sanskrit works, probably because our forefathers did not much resort to that system. Naturally, therefore, letter-writing in Sanskrit does not present the difficulty which a letter in English, with its various forms—private, commercial, official &c.—usually presents. Letters written in Sanskrit are mostly of one type. There are certain settled forms in which they should be begun. There is also a variety in these *forms* according to the position of the person to whom they are addressed. But beyond this difference there is nothing to distinguish a purely private letter, (say, from a father to his son) from the official or demi-official letter sent by a minister to his sovereign, or by any person to another person officially. We propose in this Section to give some of the common forms of letter-writing in Sanskrit, with examples.

**§ 428.** We shall first give two specimens before asking the student to study the details :—

I. स्वस्ति । महेन्द्रद्वीपात्परशुरामो लंकायाममात्यं माल्यवन्तमभ्यर्हयति । अत्रैव परममाहेश्वरं लंकेश्वरमभिनन्द्य ब्रवीति । विदितमेतद्वो यदस्माभिर्दण्डकारण्यतीर्थोपासकेभ्यस्तपोधनेभ्यः प्रतिज्ञातमभयम् । तत्र विराघदनुकवन्धप्रभूतयः केष्यभिचरन्तीति श्रुतम् । तत्तान्प्रतिषिद्ध्य सद्वृत्तिमस्मद्वितां च माहेश्वरप्रीतिमनुरूप्यतां भवन्तः ।

ब्राह्मणातिक्रमत्यागो भवतामेव भतये ।

जामदग्न्यश्च वो मित्रमन्यथा दुर्मनायते ॥ इति ।

Expressed in the form of an English letter the above will stand as follows :—

Mahendradvîpa

“ My dear Mâlyavat,

×

×

×

With kind regards, I remain,  
Yours sincerely,  
Paras'urāma.

Give my best compliments to the Lord of Lankā.

To,

H. E. Mālyavat Minister of Rāvana King of Lankā.

II. Another specimen of a more modern form;

स्वस्ति । श्रीमत् संस्कृताद्यनेकविद्याविनयविराजमाना राजमान्यः\* श्रीयुत-  
गोखले उपनामधारिणः कृष्णरावाख्याः शतशः साष्टांगप्रणामपुरस्तरं  
विज्ञाप्यन्ते । यत्काशीतो भवदर्थे आनीतस्य मानवधर्मशास्त्रग्रन्थस्य वार्ताहरदेय-  
भागेन सहितं मूल्यं सार्धदशरूपकपरिमितमिमां पत्रिकां भवद्वस्तं प्राप्यतो  
गोविंदस्य हस्ते दीयतामिति एषा विज्ञप्तिः.

पुण्यपत्तने  
मार्गशीर्षसुदि १८०७ संवत्सरे } पटवर्धनकुलोत्पन्नस्य हरिसूनो-  
१५ नरायणस्य

§ 429. We now call the attention of the student to the following points :—

1. Every letter begins with the word स्वस्ति.
2. The *place* where the letter is written is stated† first, as in English, and is put in the ablative case, being construed with the main predicate. It is sometimes put last in the locative case, as in letter II.
3. The *address* ( My dear, ' ' dear Mr. ' &c. ) is not actually expressed, but is represented by some word expressive of that relation ; as, आयुष्मत् indicating a younger relative, मित्र friendship &c.
4. The name of the *writer*, which is in English, usually coupled with a word expressive of the relationship between

\* These adjectives are merely complimentary. It is, however, usual to put in one or two as a graceful introduction. They may be omitted in a purely business letter.

† When letters pass between persons in the same town the place is usually omitted, as also the date.

him and the person addressed, is not usually written at the end, but at the beginning, being made the *subject* of the first introductory sentence. The degree of relationship is expressed in the *predicate* of the first sentence ('अभ्यर्हयति' 'pays his respects to,' which indicates that the writer is a friend of the person addressed; 'विज्ञाप्यन्ते' that they are mere acquaintances; 'परिष्वज्य दर्शयति' that the writer is a near relation, a father, husband &c.)

*N. B.*—In modern forms the writer's name is put at the end (as in specimen II), in the genitive case, going with some word like विज्ञप्तिः, प्रार्थना in the body of the letter. It should be noted that this style is more *formal*, and should be used when the writer does not know, or is not familiar with, the person addressed.

5. The commencement, or the *form* proper, of the letter is in the third person, though other *persons* may occur in the body of the letter itself.

6. The *name* of the person *addressed* which, in English, is sometimes written at the end, near the left corner of the paper, and is written in full on the envelope, in Sanskrit, given in the introductory sentence together with the *place of his residence*, being made the object or the *subject* (as in letter II) of the predicate, or connected with it in any other way. This gives the superscription or *address* of a letter.

7. It is not usual in Sanskrit to specify the *date* of writing; but when required, it is generally put in the locative case, being used as an adverbial adjunct of the predicate, or put last at the left-hand corner of the letter; as, सुभानुसंवत्सरे वैशाखवदि १३ भौमे ।

§ 430. For the sake of convenience, letters may be divided into two classes:—

I. *Domestic*, or those passing between members of a family.

II. Other letters written by a person to his friend, a pupil to his preceptor, a minister to his sovereign, or in general by one person to another. These we shall call *Miscellaneous*.

## I. Domestic Letters

§ 431. In a letter from a father to his son, or from an elder to a younger relation, or from a husband to his wife, the degree of relationship is expressed by such words as स्नेहात्परिष्वज्य, उत्तमांगे चुंबन्, स्स्नेहमालिग्य &c.

We shall give a few examples.

(a) A letter from a father to his son :—

स्वस्ति । यज्ञशरणात्सेनापतिः पुष्टमित्रो वैदिशस्थं पुत्रमायुष्मन्तमग्निभित्रं स्नेहात्परिष्वज्य अनुदर्शयति । विदितमस्तु । योसौ राजसूययज्ञे दीक्षितेन मया राजपुत्रशतपरिवृतं वसुमित्रं गोप्तारमादिश्य निर्गलस्तुरगोविसृष्टः स सिन्धोर्दक्षिणरोधसि चरन्नश्वानीकेन यवनानां प्रार्थितः । ततः उभयोः सेन-योर्महानासीत्संमर्दः । किन्तु वसुमित्रेण प्रसहच्य हीयमाणो मे वाजिराजो निवर्वितः । सोहमिदानीं पौत्रेण प्रत्याहृताश्वो यक्ष्ये । तदिदानीमकालहीनं विगत-रोषचेतसा भवता वधूजनेन सह यज्ञसन्दर्शनायागन्तव्यमिति ।

(b) स्वस्ति । उज्जयिनीतः परममाहेश्वरो महाराजाधिराजो देवस्तारा-पीडः सर्वसंपदामायतनं चंद्रापीडमृत्तमांगे चुंबन्नदयति । कुशलिन्यः प्रजाः । किन्तु कियानपि कालो भवतो दब्ष्टस्य । बलवदुक्तिंठितं नो हृदयम् । देवी च सहांतःपुरैर्म्लानिमुपनीता । अतो लेखवाचनविरतिरेव प्रयाणकालतो नेतव्येति ।

(c) A letter of a more modern form will be as follows :—

स्वस्ति । पंचवटीतो गोविंदशर्मा पुण्यपत्तने पुत्रं विश्वनाथं (or आयुष्मन्तं विश्वनाथं) सोत्कंठं सस्नेहं निर्भरमालिग्य कुशलं वार्तयति यथा । कार्यं च । कुशलमिहास्माकं सर्वेषाम् । भवदीया कुशलवती वार्ता सर्वदा प्रहेया । अद्यैव भवदर्थेऽस्मिन्मित्रस्य परशुरामस्य हस्ते विशती रूपका दत्ताः । तेषां विनियोगः कथं कृत इति यथावसरं निवेदनीयमिति ।

शके १८०७ मार्गशीर्षवदि १४ भौमेऽहनि ।

§ 432. A father writing to his son, an elder to a younger brother, and generally an elderly relation writing to a younger one, will also use such a form as the following :—

स्वस्ति । श्रीमच्चरंजीविषु अमुकशर्मसु प्राणाधिकतरेषु अमुकस्य (पितुः भातुः &c. as the case may be) सस्नेहा आशिषः कोटिशः स्फुरन्तु । विदितमस्तु &c. ; or,

स्वस्ति । अमुकस्थानात् अमुकस्थानवासिनं चिरंजीविनं or आयुष्मन्तं अमुकशर्माणं अमुकशर्मा सस्नेहमाशी सहस्रपूर्वकं कुशलं वार्तयाति; or सोत्कंठं सस्नेहं समार्लिग्य कुशलं वार्तयति यथा । &c.

(a) From a husband to his wife.

स्वस्ति । अमुकस्थाने पालितपरमपतिव्रतागुणां सौभाग्यशालिनीं भार्या-ममुकानाम्नीं अमुकः सस्नेहं समार्लिग्य कुशलं वार्तयति यथा । कार्यं च । कुशलमिहास्माकं । तत्रत्यसमस्तमानुपाणां कुशलवती वार्ता प्रहेया । or एवंगुणासु प्राणेभ्योपि प्रियतरासु नितान्तार्लिग्नपूर्वकस्नेहसमूहाः । &c.

§ 433. The following forms should be used when a younger writes to an elder relative, or a wife to her husband :

I. From a son to his father :—

(1) स्वस्ति । अमुकस्थाने अनेकगुणालंकृतस्नेहगुणभूषितपुनवत्सल-पूज्यपितृपादारविन्दान् अमुकस्थानात्सदाविनीतः सुतः (or सदाज्ञाविधायी पितृभक्तितत्परः सुतः) अमुको महाभक्त्या सवहुमानं क्षितितलनिहितमौलिना साष्टांगं प्रणम्य सविनयं विज्ञापयति । × × × सर्वाभ्यो मातृप्रभृतिभ्यो मदीयः प्रणामो वाच्यः । कार्यादिकं च सदादेष्टव्यमिति ।

(2) स्वस्ति । श्रीमत्पितृचरणेषु अकिञ्चित्कर्किकरस्य सुतस्य (sometimes मम) बद्धकरसंपुटं प्रणतितिसहस्रमजस्तम् । कार्यं च । &c.

(3) स्वस्ति श्रीजन्मकर्मर्थयज्ञेषु जनकेष्वितः ।  
स्नेहार्द्भावसहितः स्फुरन्तु नतयः पराः ॥

*N. B.*—A younger writing to an elder brother, or a son to his mother, should make the necessary changes.

II. From a wife to her husband :—

स्वस्ति । यथास्थाने संकल्पपूज्यतमगुणगुणालंकृतभर्तुः पादान् (the name is sometimes given) अमुकस्थानात्सदाज्ञाविधायी अमुका पतिसेवात्परा कंठाश्लेषपूर्वकं सस्नेहं सोत्कंठं सविनयं प्रणम्य विज्ञापयति यथा । कार्यं च ।

## II. Miscellaneous

§ 434. We shall now turn to the class of letters which we have called *Miscellaneous*. One writing to his friend will generally use words of compliment; such as, अमुकं अर्हयति, अभिनन्दयति, अभिनन्द्यति, सस्नेहं अनुदर्शयति, प्रणतिपुरःसरं निवेदयति &c.

The student has already been shown a form of such a letter from a classical author (see specimen letter I). He may take that as his model when writing to a friend.

Here are some modern forms :—

(1) स्वस्ति । यथास्थाने विद्वत्वदाक्षिण्यौदार्यादिगुणालंकृतशरीरं परमप्रेमनिधानं वयस्य अमुकं अमुकस्थानादमुकः सोक्तंठं सस्नेहं गाढमालिंग्य कुशलं वार्तयति यथा । कार्यं च ।

(2) स्वस्ति । अस्मदेकाश्रयीभूतेषु विद्याविनयादिमण्डितेषु पूज्यतमेषु अमुकस्थाननिवासिषु अमुकशर्मसु अमुकस्थानवासिनः अमुकस्य प्रणीतसहस्र-मजस्म् ।

§ 435. Persons who are not familiar with or do not know each other, may use the following general form :—

स्वस्ति । अमुकस्थाननिवासी अमुकनामकः श्रीमतः सकलविद्यावदातचेतसः अमुकान् अनेकप्रणामपूर्वकं विज्ञाप्यति । or अमुकः एवंगुणोपेतः (some complimentary adjective) अमुकेन प्रणामपुरःसरं विज्ञाप्यन्ते or निवेद्यन्ते (the conclusion in this case to be like that in specimen letter II); or श्रीमतां अमुकनाम्नां—समक्षं (संनिधौ) अमुकस्थानवासिनः अमुकनाम्नः सविनया विज्ञप्तिः । &c.

Taking this as a model one may write to the author of a book, requesting him to send a copy by post :—

स्वस्ति । आंग्लभौमगीर्वाणादिभाषासु परां प्रतिष्ठां गताः कलिकातानगरस्थ-महापाठशालाधिकृताः श्रीतर्करत्नवागीशाल्याः प्रणामपुरःसरं विज्ञाप्यन्ते । यत् भवत्प्रणीतं अलंकारदर्पणाख्यं ग्रन्थं अधिकृत्य काचित् विज्ञाप्तिपत्रिका मया मित्रहस्ते अद्य दृष्टा । तदवलोकनेन तं ग्रन्थं क्रेतुं मन्मनसि वलवतीच्छा प्रादुर्भवति । तदनुरोधात् राजशासनपत्रद्वारेण\* वार्ताहरभागसहितं मूल्यं

\* By a Money Order.

सार्वचतुष्टयरूपकं इतः प्रेषितम् । तद्यावच्छक्यं सत्वरं तदग्रन्थस्य प्रेषणे-  
नानुग्रहयमात्मानमिच्छामि । ग्रन्थश्च निम्नलिखितवाहयनामा प्रेषणीय इति  
विज्ञप्तिः ।

पुण्यपत्तने संस्कृतपाठशालायां } अभ्यंकरोपनामकस्य गोविंदसूनोः  
संवत् १९३५ श्रावणवदि ११ शनौ } रामशास्त्रिणः ।

*N. B.*—In all these letters it is not unusual to put in some prayer or wish for the addressee's good health. It is put at the end in this way : शमिह भावत्कं भव्यमनुदिनमेव-  
मानमाशास्महे or very shortly इति शम्.

§ 436. A pupil will write to his teacher in the following way :—

स्वस्ति । अमुकस्थाने ( if in a different place ) अनेकतीर्थविगाहन-  
पवित्रीकृतमानसान् परमाराध्यपरमपूज्यश्रीगोविंदाचार्यपादारविन्दान् अमुक-  
स्थानात्सदादेशवर्ती अमुकनामकः परमभक्त्या क्षितितलनिहितमौलिना साष्टांगं  
प्रणम्य सविनयं विज्ञाप्यति; or एवंगुणोपेताः श्रीमद्बुपाध्यायपादा भक्ति-  
तत्परेण अमुकनाम्ना शिष्येण सविनयप्रणामपूर्वकं विज्ञाप्यन्ते; or इति  
विज्ञप्तिः अमुकशर्मणः &c.

According to this form a pupil may thus write to his teacher asking for sick leave :—

स्वस्ति । सकलविद्यावगाहनविशदीकृतमानसाः परमपूज्याः गोपालरावाख्याः  
अनेकप्रणामपूर्वकं सविनयं विज्ञाप्यन्ते । यन्मम गेहेद्य मातापितरावुभावपि  
ज्वरपीडितौ संतौ शय्याग्रस्तौ । तौ तथा परित्यज्य पाठशालां गंतुं नाहमुत्सहे ।  
मामपि च वलवती शिरोवाधा पीडयति । अतः अद्य मम अनुपस्थिति  
मर्यथितुमर्हति आचार्यपादाः इति सविनया विज्ञापना सदाभवनादेशवर्तिनः  
शिष्यस्य.

१८८५ खिस्ताव्दे दशममासस्य द्वादश वासरे } काळेकुलोत्पन्नस्य गोविंद-  
सूनोहंरे:

§ 437. We shall conclude this Section with a few more forms :—( स्वति may be repeated with each form. )

( 1 ) From a minister or other official to a king :

श्रीसमस्तसामन्तसेनानिर्वाहकेषु परोपकारसत्कारनिपुणेषु निजकीर्तिघन्नलि-  
तदिग्न्तरेषु महाराजाधिराजचरणेषु, आदेशवर्तिनो महाराजकिकरस्य समस्ता-  
शीराशीः सहस्रमजस्म् or °काः, °णाः, °राः, °णाः आशीः सहस्रपूर्वकं

निवेद्यन्ते; or अमकस्थाने देवं विनयनतशिराः अमुकः पादद्वन्द्वारविन्दे भक्त्या मूर्ध्नि अंजलि रचयति । कार्यं च लिख्यते । &c.

(2) From a superior to an inferior :

अमुकस्थानात् अमुकः अमुकस्थाने अमुकं सप्रसादं समादिशति अथा (कार्यं च) &c.

(3) From an inferior to a superior :

पूज्यपरमाराध्यस्वामि अमुकपादान् अमुकस्थानात्सदादेशकारी अमुकः साष्टांगप्रणामपूर्वकं विज्ञापयति ।

(4) To an ascetic :

श्रीमत्परमहंसपरिन्नाजकाचार्यदेवभूदेवनरदेवपूजितेषु श्रीपादेषु अमुकस्य प्रपञ्चविस्मरणपूर्वकं नारायणस्मरणप्रणामसहस्रमजसं विज्ञप्तिश्च ।

§ 438. We shall now ask the student to write a few letters according to the directions in the preceding pages. It will be found that with these directions he will be able to write letters from one person to another in any capacity. There will be considerable variety in the matter, but the forms given will generally do.

### Ex. 45-52

1. A letter to your father, describing your progress at school.
2. From a father to his son, sending him books and some presents.
3. To your friend, asking him to give you the pleasure of his company at a dinner party or some religious ceremony.
4. To a book-seller, requesting him to send you the books you want.
5. To your teacher, asking for leave of absence on private affairs.
6. To a friend, asking of him some pecuniary assistance.
7. A note to one of your fellow-students asking him to lend you his Sanskrit Grammar for a few days.
8. From the head-master of a Pâthas'âla to the educational officer of the district asking for more assistants.

## NOTES

### LESSON I

P. 7. 1. 24. Said by Purûravas with reference to Vidushaka, when he compared the moon to a 'modak.' 'With a glutton food becomes in every case his proper scope or province,' i.e., even his similes and metaphors are derived from food.

—l. 26. 'Who can assure himself (believe for certain) that she is the same,' there is such a vast change in her appearance.

—l. 27. अर्थपति a proper name (lord of wealth); the meaning is: 'Vimardaka forms the external life, as it were, of Arthapati,' he holds him as dear as his own life which is अंतश्चराः प्राणाः.

—l. 28. A question; 'are the Pàndavas an object of dread' &c.

P. 8. ll. 1-2. Bhîma says to Sahadeva: 'neither my worthy brother (Dharma), nor Arjuna, nor you too, are the cause' &c. मम शिशोरेव 'of me, while yet a boy, when a mere child.'

—l. 3. द्वितीयं हृदयं 'a second heart' thou formest a part and parcel of myself.

—l. 5. निस्तेजा: 'void of spirit or pluck' and 'wanting fire,' having no power to burn. It refers to भस्मचय also, which though very big, is easily trodden under the foot, because there is no fire in it.

—l. 8. आहितलक्षण: 'was given the characteristic name Kakutstha,' became known as Kakutstha, or 'noted for his good qualities' (according to Amara).

—l. 10. 'Who, like yourself, is the second tie of my mind.' Said by Kàmandakî to Mâlatî, when she related to her who Mâdhava was.

—I. 12. पश्चिमे वयसि वर्तमानस्य ‘being in his last ( declining, old ) age,’ who was far advanced in age.

P. 8. II.14.—17. शकमादाय ‘bringing with her a parrot.’ आश्चर्यभूतः ‘an object of wonder,’ a prodigy. इति कृत्वा ‘so thinking,’ ‘with this thought.’ देवपादमूलमागता ‘come to your Majesty’s feet.’

—I. 19. गर्भस्थस्यैव ‘while he is yet in the womb,’ i.e., all these five are *born* with him.

—I. 22. भूपतेः = भूपतिना; only three things could not be given away by him because they were the essential insignia of royalty.

—I. 23. The line means that, though Wealth and Learning occupy, by their nature, different stations, yet in this king they live together ; the combination of wealth and learning, which is very rare is found in this king. एकसंस्थं = एका संस्था यस्य.

—II. 24—27. व्यतिकरितदिगन्ताः ‘who have pervaded ( completely filled ) the ends of quarters.’ सुकृत &c. ‘who are the abode of mighty manifestations ( displays ) of good actions,’ who have done many meritorious deeds.

## LESSON II

P. 13. I. 2. चन्द्रसरोरक्षकाः ‘guardians of the moon-lake,’ i.e., the hares.

—I. 3. ‘On whom the king fixes more his eye,’ i.e., who is looked upon with a more favourable eye than others.

—II. 5—6. The meaning is : ‘The demons are fit marks for your arrows ; so let your bow be bent against them.’

—I. 7. स सुहृद् व्यसने यः स्यात् ‘he is a friend who is so in adversity,’ or ‘a friend in need is a friend indeed.’

—I. 14. ‘In like manner the king and the Māgadhi Sudakshinā who were like them ( S’iva and Umā and

Indra and S'achi) were pleased with their son (who was) like them (Kàrtikeya and Jayant).

—ll. 16–17. वहु मन्यते 'is esteemed,' 'highly thought of.' आशानिवन्धनं &c. 'became the tie of the hope of the whole world.' Sítà means to say : 'Happy indeed is that woman who, having contributed to divert my lord, has caused the hopes of the people to be concentrated upon herself.'

P. 13. ll. 18–19. Said by Ràma with reference to the cub of elephant tenderly reared by Sítà, यत् कल्याणं &c. 'He has become the receptacle of what is good in youthful age,' i.e., is possessed of youthful freshness and vigour.

—ll. 20–21. Prithvî means to say that Ràma, in abandoning Sítà, was not swayed by these considerations, any one of which would have decided against him.

P. 14. l. 2. Dûshana, Khara and Trimûrdhan are the names of demons killed by Ràma.

—l. 4. 'That he lives is death (really speaking), and death is rest to him,' i.e., the existence of such a man is a living death, and actual death only is his final rest.

—ll. 6–8. Line 6 is a rather doubtful line. It appears to mean :—'That which may become fit object both in joy and sorrow (prosperity and adversity), equally with a friend, is difficult to be found,' i.e., none but a friend will keep company with us in good and bad days. For ये मिलन्ति cf. Samson Agonists : 'In prosperous days they swarm ; in adverse, withdraw their heads, not to be found though sought.' तत्त्वनिकष &c. 'But adversity is their touchstone (on which their *true* character may be tested).'

—ll. 11–12. हिंसाशून्यं 'void of injury,' got without injuring any one ; cf. Goldsmith : 'And from the mountain's grassy side, a *guiltless* feast I bring.' अशनं goes with व्यालानां समाप्ति प्रयान्ति 'are spent away,' 'are all exhausted' in trying to earn their livelihood.

—ll. 13-14. An address to the God Vishnu. ‘That (our) words having extolled thy greatness, are curtailed (fall short) is either through our exhaustion or inability (to describe), and not because thy merits are limited.’

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### LESSON III

P. 20. l. 17. बिन्दूत्क्षेपान्, ‘the drops of water thrown out’ by the revolving wheel.

—ll. 24.-25. Priyamvadà means to say : ‘Who else but Dushyanta can support (the life of) her who has exhibited signs of deep love?’

—l. 29. प्रावृष्टा संभूतश्रीः ‘whose splendour is enhanced by the rainy season.’

P. 21. l. 1. कृतकार्य predicate of वनं, ‘having its object accomplished,’ blessed यद् object of अध्यास्ते.

—l. 4. अधिजाय ‘becoming the leader or conductor,’ becoming the guide.

—ll. 10.-11. अमी goes with वहनयः. कलृप्तधिष्या: ‘whose places have been fixed or assigned.’

—ll. 13-14. Give the dimensions of the hall. शतमध्यद्वं ‘one hundred and fifty.’

—ll. 15-16. रघुप्रतिनिधिः ‘the representative of Raghu’ i.e., Aja. l. 16. ‘Like Cupid assuming a state\* other than boyhood.’

—l. 17. संप्रति आवस्त् ‘has recently dwelt.’

—l. 19. ‘He slept after she had slept, and rose in the morning after she had risen from sleep.’

—l. 21. अयं जनः generally refers to the speaker. Dushyanta means to say : ‘This person (i.e., I) once made love

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\* Or rather occupies the state next to childhood (i.e., youth).

( to her, i.e., Hamsapadikà ) ; and hence have I been subjected to a great taunt with reference to the Queen Vasumati.'

P. 22. l. 3. दोषं विवक्षता त्वया 'by thee intending to imply a fault.'

—l. 6. क्रियान्तरान्तरायमन्तरेण 'without interfering with your other duties,' i.e., at a time when you have no other matters to attend to.

—l. 11. कल्पितशस्त्रगर्भं 'in the interior of which were weapons kept ready.'

—ll. 12-13. चतुरख्यानं 'a conveyance having four corners,' i.e., a palanquin. चतसः अश्रयो यस्य तत्. मंचान्तरराजमार्गं 'the high ( royal ) road formed by the ( rows of ) sofas.' चलृप्तविवाहवेषा 'decked in her wedding dress.'

—ll. 14-15. Said by Ràvana to Sítà.

—l. 17. कष्टसंश्रयाः 'attended with miseries.'

—ll. 18-19. यत् 'since.' The meaning is that, like the poison of a mad dog, this scandal about Sítà has spread everywhere, though it was removed before by miraculous means.

—l. 21. प्रियासहचरः 'the companion of my beloved,' i.e., accompanied by my beloved.

—ll. 22-23. गोदावरीपरिसरस्य 'in the vicinity of which is the river Godàvarî.'

—ll. 26-27. दंष्ट्रा &c. 'having for his weapons his jaws, claws and tail.' तृणां छिनति 'slakes or quenches his thirst.'

—ll. 28-29; P. 23. ll. 1-2. अजातशत्रुः 'Dharma,' who had no enemies. लिखितैरिव 'as if drawn in a picture', as if we were so many pictures devoid of the power of movement, and retaliation.

—l. 3. 'It ( the river Sarayù ) on the banks of which are erected sacrificial posts, carries off its waters along the capital Ayodhyà.'

—I. 4. वाच्यदर्शनात् ‘perceiving the censure’ (to which he would be exposed). नृपतिः सत् ‘lord of men as he was.’

## LESSON IV

P. 26. ll. 13-14. अचिरप्रवृत्तोपदेशं ‘instruction in which has not been long commenced,’ she being but recently made over to her master. कीदृशी मालविका ‘how Mālavikā fares or progresses,’ what degree of proficiency she has attained.

—I. 15. सुखं प्रष्टुं ‘to ask how she is doing.’

—I. 19. पृथूपदिष्टां ‘pointed out by the king Prithu,’ as capable of yielding several precious things when properly milked.

—I. 20. Who had shown his power with regard to the work aimed at by Indra, who had proved his capacity to do the work intended.

—I. 22. सोहं ‘I therefore,’ ‘hence I.’

—ll. 24-25. Said by Kautsa when he found that Raghу had made Kubera pour down treasure from the heavens. वृत्ते स्थितस्य ‘of him who acts according to the duty (right policy)’ of kings. मनीषितं &c. ‘even the heaven has been made to yield your desired object.’

P. 27. ll. 3-4. ज्येष्ठा ‘the eldest daughter of Himavat.’ त्रिपथगा ‘running in three streams,’ through Heaven, Earth, and Pātāla.

—I. 7. राज्याश्रममुनिं ‘the king who was, as it were, a Munī in the hermitage in the form of a Kingdom.’

—I. 11. काकपक्षधरं ‘who wore (graceful) side-locks of hair,’ i.e., who was quite a boy; a Gen. Tat. compound. तेजसां &c. ‘age is not considered in the case of those who are possessed of lustre.’ Cf. Bhartrihari ‘न खलु वयस्तेजसो हेतुः’

—I. 12. कृपयाविष्टं ‘overcome by (the feeling of) pity.’

—ll. 14-17. The S'arat season is here compared to a clever

messenger who takes her friend ( the Ganges ) to her lord ( the ocean ) in a perfectly pleased mood ( with its extremely pure waters ) after having, with great difficulty, brought her to the right path ( having brought the river to its usual course ), who has grown lean ( which has shrunk within its bed ), and who was much enraged at her husband's having many wives ( which had turbid water in the rains, the ocean too, having several wives, the rivers ).

—ll. 18–21. मम वचनात् ‘at my instance, in my name.’ पूर्वाभाष्यं &c. ‘This ( कुशलप्रश्न ) is the only mode of address ( to be used ) by those beings who are easily subject to miseries.’

—ll. 22–25. सः ‘Rāma.’ याच्मानः शिवं सुरान् ‘begging a blessing of the gods,’ praying to gods to wish well of Sītā.’ यथास्थितं सर्वं ‘everything as it stood.’ भिक्षमाणो वनं प्रियां ‘asking the forest ( any information about ) his beloved.’

—l. 26. ‘As if squeezing out life from himself, he confined sorrow to his mind,’ i.e., became very desperate and hence was sad at heart.

—l. 27. Throws out a conjecture. आ is a particle meaning ‘yes, perhaps it may be.’

## LESSON V

P. 33. l. 17. अनाययत्, i.e., हारीतः, when he found the little parrot in that helpless state. मुक्तप्रयत्नं ‘who had left off struggling.’

—l. 20 येन &c. ‘By whom my friend was made to rely on that person false to his promise.’

—l. 22. आसनं प्रतिग्राहितः ‘you were made to carry the ( Guru's ) seat.’

—l. 23. धात्रीकर्मवस्तुतः परिगृह्य ‘having taken charge ( of them ) commencing with the duty of a nurse,’ i.e., doing all that a nurse would have done under the same circum-

stances. Perhaps the sentence may be read as धात्रीकर्म वस्तुतः परिगृह्य 'having *actually* undertaken a nurse's duties.' वृत्तचूडौ 'after the tonsure ceremony was over.' त्रयीवर्ज 'excepting the three Vedas.'

P. 34. 1.1. Said by Chandrāpīda to S'ukānāsa, when requesting him to persuade his father to allow him to go to bring back Vaiśapmpayana.

—ll. 6–7. 'They two, having lamented, made the killer of their child extract from his heart the dart therein implanted.'

—ll. 9–10. सांगं 'with its *angas*, which are six S'ikshā, Chhandas, Vyākaranā, Nirukta, Kalpa, and Jyotisha.' उत्क्रान्तशैशवौ 'who had passed their (state of) childhood.' कविप्रथमपद्धर्ति 'the first path or road of (to be followed by) poets,' who first showed poets the way. He is 'आद्यः कविः' and hence the epithet.

—l. 15. भावेन 'by your honour,' referring to the Sūtradhāra.

—ll. 21–22. Said by Rati to Cupid, after he had been reduced to ashes by S'iva. रजनी....मार्गे may be simply locative, or loc. absolute: 'enveloped in nocturnal darkness.'

—ll. 23–24. तां कुलप्रतिष्ठां प्रणमय्य 'making her, who was the glory or strength (source of stability) of the family, bow down' to the tutelary deities. कारपितव्यदक्षा 'knowing well what others should be made to do.' सतीनां पादग्रहणमकारयत् 'made her seize (fall at) the feet of the chaste (matronly) women.'

P. 35. l. 1. एकोन्मीलनपेशलः 'calculated to at once unfold (recall to memory).'

ll. 3–4. उत्सवसंकेतान् name of a people. जयोदाहरणं 'declaration or announcement of his victory' i.e., verses declaratory of the success of his arms.

—I. 5. अयं 'after the death of Daśaratha.' अनाथः 'without a lord' owing to the king's death.

—II. 7.—8. Said by Rāma to Sītā. रक्षसा 'by Rāvana.'

—II. 9—11. Said by Draupadī to Yudhishthira. 'What other king than yourself, who has all means favourable to him and who is proud of his family, will allow others to take away his wealth, like his own wife, attached to him by virtue of good qualities, and born of a noble family.' क इव 'who possibly.'

—II. 13—16. These four lines and the next two are addressed by Rāvana to Sītā, when he was endeavouring to win over her mind to himself. यः &c. 'he who extracts milk from a stone, will alone derive happiness from Rāma, meaning that it is simply impossible. बोधयन्तं हिताहितं 'who (Rāvana) is telling you what is good and bad.' किं विलापयसे 'why make me talk much.'

—II. 17—18. 'Employ the demons and myself in rendering you service.' I. 18. 'Who will not wish for the reverential bow made by Indra by folding his hands on his head,' i.e., as Indra, my conquered vassal, bows down to me, so will he bow down to you my dear beloved. मूर्धनि-मधिगतः, or अधिगतो मूर्धा यन तमधिमूर्धनिं.

—II. 19—20. एनं i.e., रामं रक्षोगणं क्षिप्तुं 'calculated to disperse (destroy) the multitude of demons.' गाविसुतः Vis'vamitra.

## LESSON VI

P. 40. I. 16. अधरोत्तरव्यक्तिर्भविष्यति 'it will be manifest who is inferior and who is superior.'

—II. 18—19. अहं अयं Ganadāsa, who complained to the king about Haradatta.

—I. 20. 'I conjure you by the life of' &c. if you do not say it in words. Said by Mādhava, when Mālatī simply nodded replies to his questions.

P. 41. ll. 1-3. जरद्द्रविडधार्मिकः ‘an old Dravida ascetic.’ इच्छया goes with निसृष्टैः, and means ‘to the satisfaction of.’ अभिमतं goes with मनोरथं ‘wished for,’ ‘cherished.’

—l. 5. कि वहुना ‘why say much,’ to be brief.

—l. 8. ‘I am ashamed of my very heart, now that it knows the whole affair.’

—ll. 13-14. जनस्य scil. अस्ति ‘belongs to,’ ‘is possessed by.’ l. 14. ‘Then garden-creepers are indeed distanced by wild creepers in point of excellence,’ i.e., nature-unadorned adorns the most.’

—ll. 15-16. Describe the state of Sudakshinā when pregnant. असमग्रभूषणा ‘not having put on all her ornaments,’ but only a few necessary ones, such as मंगलसूत्र, कंकण &c. मुखेन = मुखेनोपलक्षिता. तनुप्रकाश ‘of dim lustre.’ विचेयतारका the night ‘the stars in which have to be searched out,’ being very few, as it is nearly day-break.

—l.-19. मत्येषु असंमूढः ‘he among all men, who, undeluded; knows me’ &c.

—l. 23. अकथ्यमाने, i.e., पुण्डरीकवृत्तान्ते.

P. 42. ll. 5-6. Translate : ‘Proud women, though they, having first slighted a prostration, are subsequently stung with remorse, are nevertheless secretly (at heart) ashamed of propitiating their beloved ones, i.e., do not like to openly conciliate them.

—ll. 7-8. Said by Rāma to Sītā, when Lakshmana said यावदायर्या हृताशने विशुद्धि ‘till the purification of Sītā by fire.’ Rāma means to say : ‘Pity it is that people have to be propitiated by those whose wealth consists in their noble (*untarnished*) family, and hence that step (purification) was taken simply to please the people; and therefore what ill we have said of you, does not indeed befit you,’ तः = अस्माभिः.

—ll. 9-10. Every instrumental is to be construed with.

the noun following it. अविनयवह्लतया &c. 'because blooming youth abounds in immodest acts.' तमपि = पुण्डरीकं.

—ll. 13-15. स्पृशति पदं 'attains to a position.' गुण &c. 'being connected with (arising from) the possession of a number of qualities,' which are not found in the dog.

—I. 17. इतः = मयि.

—I. 19. विनयप्रधानैः—विनयः प्रधानः येषां 'amongst which modesty stands foremost.'

—ll. 26-29. नन्दमीर्यन्तपयोः goes with अस्तोदयौ. अविभिन्नकालं 'simultaneously.' These lines show the superiority of Chāṇakya to the sun : 'Who surpasses, by his lustre, the lustre of the thousand-rayed god, which is not all-pervading, and which causes cold and heat in *alternate succession*, (and not at one and the same time as did Chāṇakya ).'

P. 43. ll. 5-6. Describe the qualities of Duryodhana—उद्धतं 'uplifted' or drawn against enemies. His orders are most respectfully obeyed by kings. गुण also means 'a thread.'

—ll. 9-10. Refer to Sisupāla, as described by Nārada to Vishnu. वालः 'while yet a boy.' मुखेन &c. 'in face, being like the full moon, he was like the three-eyed god.' I. 10- 'Now he, being a youth (grown-up man), who has made kings subject to tributes, is, to be sure, pre-eminently like the sun (who occupies the mountains with his rays ).'

## LESSON VII

P. 49. I. 20. सर्वज्ञस्य has the sense of the instrumental. 'Undertaking to decide by only one person, howsoever omniscient, is liable to be faulty.'

—I. 25. अस्मै seit. वालकाय.

—I. 27. साधोः 'given to a good person.'

—I. 29. Said by Gangā to the Earth when she was angry with Rāma for having abandoned her daughter.

•Sità. शरीरमसि संसारस्य 'you are the very body ( mainstay ) of worldly life.'

P. 50. ll. 1-2. मिथ्या...निर्भरः 'full of pride of pretended ( false ) greatness.' आत्मप्रज्ञा &c. 'they hate the minister's advice thinking that it ( following the advice ) is degrading ( derogatory to ) their own wisdom.'

—l. 5. महाश्वेताप्रणामपुरःसरं 'first making his salutation ( paying his respects ) to Mahàs'vetà.'

—l. 8. अवाङ्मनसगोचरं 'who is beyond the reach ( range ) of speech and mind', i.e., who can neither be described nor conceived.

—ll. 9-10. An address to the moon. The Amàvàsyà ( new moon day ) occurs when the moon enters (आवसति) the body of the sun, but for which, there being no Dars'a day, there would be no performance of sacred rites by the pious. सुधया &c. cf. पर्याप्तिस्य सुरौह्मांशोः कलाक्षयः श्लाघ्यतरो हि वृद्धेः ( R. V. 16 ), the waning of the moon from day to day being ascribed to his being drunk up, digit by digit, by the Gods and Manes.

—ll. 11-12. Said by the seven sages to Himàlaya when they asked Umà in marriage for S'iva. त्वत्कुल &c. 'this manner ( collection of circumstances ) is sufficient to elevate your family.'

—ll. 13-14. तृणबिन्दोः परिशक्तिः 'Indra afraid of Trinabindu' who was practising austere penance. Gods, and especially Indra, are always afraid of the penance of others ; cf. 'S'àkuntala Act—I. 'अस्त्येतदन्यसमाधिभीरुत्वं देवानां' हरिणी name of a nymph.

—ll. 17-18. Said by Kautsa, when he found Raghu almost penniless, and wished to take his departure. निर्गलितांवृगर्भं &c. 'even the Chàtaka does not trouble ( press with requests ) an autumnal cloud, whose watery contents have been poured out or emptied.'

—ll. 19–20. ‘The king having approached that only son\* (of his parents) who was in that condition, told them both his deed done through ignorance.’ उपेत्य, according to some means उद्दिश्य.

P. 51. l. 2. दंडवत्प्रणम्य ‘falling quite prostrate on the ground,’ like a stick lying horizontally down.

—l. 4. रामस्य दर्शनं सुहृदां ‘the seeing of friends by Rāma,’ ‘Rāma’s seeing his friends.’

—l. 6. कुलपांशवः ‘a disgrace to the family,’ who sully the honour of their family.

—ll. 11–12. स = दिलिपः. यज्ञाय ‘for the performance of sacrifices’ which keep gods contented. Indra sent down rain (*lit.* milked the heaven) for corn to grow; thus they two reciprocated services, and supported the two worlds. गां दुदोह ‘milked the earth’ (took taxes).

—ll. 13–14. An address to Brāhmaṇa कैवलात्मन् ‘who was single, undivided.’ गुणत्रयं—‘Rajas, Satva, and Tamas.’ Brāhmaṇa was afterwards divided at the times of creation, the three qualities appearing respectively at the times of creation, preservation, and destruction.

—l. 18. द्रुःखात्सुखमुपनतं ‘that happiness which falls to one’s lot after (suffering) misery,’ the savouriness of the pleasure arising from contrasted enjoyment.

—l. 24. अरुणाय कल्पते ‘is fit to receive Aruna’ the harbinger of the sun, which indicates the close of night.

P. 52. l. 2. अनुहृंकुरुते ‘roars in return.’

—ll. 3–4. तथेति saying ‘yes.’ सन्तानकामाय ‘who longed for issue or progeny.’

—ll. 5–6. तस्याः goes with प्रसादं. l. 6. ‘Communicated to his beloved the favour of the cow, inferred from the

\* Better translate—‘The king having approached them, told them of the condition their only son was in, and his own deed’ etc.

signs of delight (on his face), in words which were, as it were, superfluous' as the very appearance of delight informed the queen of the auspicious event.

—ll. 9–10. पुराणशोभां &c. 'restored to its former grandeur or magnificence.' न स्पृहयांवभूव &c. 'did not at all envy the happiness of either,' because he already enjoyed it in his capital.

—l. 12. सानुनीतिः = सानुनयः 'assuming a conciliatory tone.'

—ll. 13–16. दिवदक्षुं—त्वं शुभा न वेति द्रष्टुमिच्छन्तः l. 14. 'It is the very character of demons that they should make inquiries about others' wives.' नमस्कुर्याः, scil. यदि.

## LESSON VIII

P. 58. l. 21. सत्क्रियाविशेषात् 'on account of the distinguished reception' (on the part of the Indra); the king means to say that he has done nothing to merit such a grand reception at Indra's hands.

—l. 22. सूर्योपस्थानात् प्रतिनिवृत्तं 'returned after having served, or waited upon, the sun.'

P. 59. l. 5–6. उज्जिहत जीवितां 'whose life is departing,' or leaving her.

—l. 7. उत्तरोत्तरं 'more following more,' 'talking more and more.'

—l. 9. तासां = अप्सरसां.

—ll. 13–14. Said by Purûravas to the Swan. तावत् 'first,' 'before doing anything else.' l. 14. 'To the good the business of a suppliant is more weighty (important) than their own interest.'

—ll. 15–16. तपसे कृतोद्यमां 'who had made up her mind to practise penance.' मुनिवर्त = तपश्चरणरूपं.

—l. 18. तदभावे &c. 'In its absence (there being no pro-

tection) even that which exists becomes non-existing, 'i.e., there is no security of person or property.

—ll. 19–20. सः = रघुः. अस्त्रं 'the science of missiles.' His father himself was his *guru*.

—ll. 21–22. तस्मात् 'from the conqueror, Raghu.' आत्मा संरक्षितः 'the Suhmas saved themselves.' वैतसीं वृत्तिमाश्रित्य 'following the course of reeds,' which bend down to the current of water; hence, 'yielding to a stronger enemy.'

P. 60. ll. 3–4. Describe the position of 'Madhyades'a.'

—ll. 6–7. जन्मकर्मतो मलिनतरजनं 'the people in which were dirtier than their birth and deeds.' निर्घृणतर &c. 'all whose practices were more abominable than their hearts.'

—ll. 8–9. She considers the pleasure-garden to be the bow of Cupid, which is lovely on account of having arrows made of flowers, and the garden is also lovely on account of bees clinging to the flowers. शिलीमुख 'arrow,' and 'bee.' पीतरक्ताः—पीताश्च ते रक्ताश्च, Champaka and As'oka being yellow and red respectively; and पीतं रक्तं यैस्ते when taken with रजनिचर.

—l. 11. आत्मसंपद् 'self-excellence.' अभिजनातप्रभृति 'beginning with noble descent.'

—l. 17. लव्धप्रसरा 'who has got room for free or unhampered conduct', 'grown descendant.' दुःखोपचर्या 'served or propitiated with difficulty.'

—l. 20. विनयाधानं 'imparting moral training,' 'teaching good manners.'

—ll. 22–23. नवः = अजः; नवेतरः = रघुः l. 23. 'He, of firm resolve, did not desist from his practice of meditation till he had seen the Supreme Being.'

P. 61. l. 1. स्वनुष्ठित 'well-observed.'

—ll. 10–12. Said by Sītā, when she found Māruti near her in the As'oka garden. पूर्वस्मात् &c. 'he appears to be different from the former (i.e., Rāvana), since he devoutly

glorifies Rāma; or is it that he has come here to inspire confidence in me, without any cruelty ? प्रभातात् प्राक् scil. दृष्टानि स्वप्नदर्शनादीनि शुभनिमित्तानि.

स = मारुतिः; तां = सीतां. प्रीतेः पराजयमानां 'who found (Rāvana's) addresses to be unbearable.'

—ll. 16-17. एकाक्षरं 'the one syllable' ओम् सावित्र्यास्तु परं नास्ति 'there is nothing superior to Sāvitrī,' the celebrated Gàyatri Mantra. (which has to be silently repeated or muttered).

## LESSON IX

P. 67. ll.3-4. वर्तमानकविः 'a living or contemporary poet.'

—l. 7. बद्धभावा 'has fixed her affection' on you. इतोगतं = त्वयि आहितं.

—ll. 8-9. Said by Lava to Kus'a.

—l. 23. संसर्गमुक्तिः खलेषु = खलसंसर्गमुक्तिः 'shunning the company of wicked people.'

P. 68. l. 1. सन्तानाथयि विधये 'for (the performance of) some rite having for its object progeny.'

—ll. 6-7. Said by Indra to Cupid, when entrusting to him a great mission. आत्मसमं 'you who are like myself.' भूधरतामवेक्ष्य 'seeing his capacity to hold up the earth.'

—l. 9. कृत्सं गोत्रमंगलं 'Sītā who formed the entire auspiciousness' of both the families.

—l. 13. ईशं 'their lord,' i.e., Rāma. नितान्त &c. 'who entertained a very cruel thought with respect to Sītā,' i.e., of abandoning her.

—ll. 15-16. परकर्मापहः 'destroying the works of his enemies.'

—l. 16. 'Striking his foes in their weak points,' he covered his own weak ones.'

—ll. 18-20. Said by Rākshasa to Lakshmi, with re-

ference to the want of appreciation of merits shown by her in leaving Nanda and falling in love with Chandragupta.

—ll. 21.—23. Said to Vidushaka by Dushyanta who was pleased with the *picture* of S'akuntalà, though he had himself first repudiated her when she came to him *in person*.

P. 69. ll. 3—4. Said by Ràvana to Sità, when she contemptuously spurned all his supplications. प्रतिपत्तिपराङ्मुखी 'not inclined to acknowledge me' as your lord.

—ll. 8—9. स = जनकः आप्तवचनात् 'from the words of the trustworthy sage.' At these words of the sage, Janaka became assured of the manly heroism existing in Raghava though he appeared to be but a boy. त्रिदशगोपमात्रके 'of the size of an Indragopa insect,' as small as &c.

## LESSON X

P. 79. ll. 5—6. विशेषभातिशयप्रसंगसाक्षिणः 'bearing testimony to the occurrences (incidents) of much familiarity.' between us two.

—l. 7. एवमवस्थिते 'under these circumstances.'

—l. 8. तत्र प्रभवति देवी 'your ladyship has full power to do that' &c.

—ll. 11—12. अयं जनः, i.e., Målatî. न खलु &c. 'that being is surely not dead, who is remembered by his beloved.'

—l. 19. समरशिरसि 'in the front of battle,' 'in the thickest of the fight.'

P. 80. ll. 1—3. सर्वदेवमयस्य 'he was like Nàràyana, who represents all gods, because he had the several deities dwelling in himself.' Dharma in the mind, i.e., he was as straightforward or righteous as Dharma, &c.

—ll. 5—6. 'Certainly Dharma staying here in his entirety, setting at a naught the sports of Kali age (being

not influenced by its effects), does not think of the (good old) Krita age,' the age proper for Dharma; so good is the life of those who dwell in this hermitage.

P. 80. l. 8. तव प्रसादस्य &c. 'but with you, the blessings have preceded your favour,' against the general course of cause and effect.

—l. 10. शीर्षच्छेदः 'to be decapitated.' ते = त्वया.

—ll. 11-12. अकामयेतां scil. the two mothers Kausalyā and Sumitrā.

—ll. 13-14. Said by Sīta to Lakshmana, when she was ruthlessly abandoned. मद्वचनात् 'in my name.'

—l. 15. द्वादशः परिवत्सरः 'it is now 12 years since the world was made destitute of the queen.'

—l. 17. मैथिल्यभिज्ञानं = मैथिलि अभिज्ञानं.

—ll. 20-23. सा = सीता. पुरः &c. 'Knowing the entry of the monkey into the (impregnable) city Lankā to be a miraculous occurrence.'

—ll. 24-27. Reflections of Sītā, at her first seeing Māruti alighting in the garden. She first believes him to be Rāvana. ll. 26-27 State why she does not believe that the person had been sent by Rāma. 'Dwelling to the north of this sea, how could Rāma know this city situated to the south of the salt ocean?'

## LESSON XI

P. 86. l. 1. Said by Parivrājikā, when she was told to sit as a judge to decide the quarrel between the two dancing preceptors. पत्तने &c. a question; 'is a jewel examined in a village there being a town (hard by)', meaning that the king alone was fit to do the duty asked of her.

—l. 3. मा तावत् 'oh, do not do so,' 'hold, hold.'

—l. 5. किं दीपिकापौनस्क्त्येन 'why the superfluity of lights' why want these lights, 'they are superfluous.'

P. 86. l. 7. किं वृत्तं 'what became of her? ' ' how it fared with her? '

—l. 8. रघुकदंवकेषु ' the pre-eminent among Raghus.'

—l. 13. स्मर्तव्यशोषं नयामि 'make him only remain in memory, ' i.e., kill him.

P. 87. ll. 3-4. वीजं Sîtâ herself, who, when she was pregnant, was cast off.

—ll. 5-6 सा Prithvi. मा मेति व्याहरत्येव 'just as he (the lord) was saying 'oh, do not, do not take her away.'

—l. 14. पतनाय बल्लरी 'a creeper (dependent on the tree) tends (is sure) to fall down.'

—ll. 17-18. The strong-minded are not deterred by the appearance of danger.

—l. 21. सन्तानवाहीनि 'continuously flowing,' 'incessantly working.'

—l. 22. स्रोतः सहस्रेरिव संप्लवन्ते 'flow together, as it were, in thousands of currents,' find out thousands of new channels to vent themselves.

—l. 23. पञ्चभिः 'the five constituent elements.' पञ्चत्वं गते 'reduced to the state of five,' resolved or decomposed into its component members.

P. 88. ll. 1-2. तस्मिन् = अस्त्रे, the missile which was used by Kus'a against Vâsuki to get back his golden bracelet. समाविद्ध &c. 'with its hands in the form of waves tossed about through agitation.' रोधांसि निघन् 'violently dashing against the sides.'

—ll. 5-8. Râkshasa says to Malayaketu that everything is ready for action, and every circumstance is favourable to them. त्वद्वांछान्तरितानि 'obstructed by your desire,' i.e., 'only desire to march onward, and everything else is ready.' the several locative absolutes show the favourable circumstances. चलिताधिकारविमुखे 'indifferent, being dismissed

from his authority.' मार्ग &c. योग is superfluous; 'whose business is only pointing out the way.'

P. 88. ll. 9-12. Said by As'vatthàman. l. 9. 'Who acted like the submarine fire in the ocean consisting of the enemy's forces lapped by the flames of the missiles hurled against them.'

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## LESSON XII

P. 95. ll. 1-4. These four lines give the use of all the short forms. वः-नः in the sense of the instrumental; 'fit to be served by you or us.'

—l. 7. कार्यवशात् 'for my purpose,' that I might understand and realize the events of that time.

—ll. 8-9. Said by Sítà. जातनिविशेषः 'just like my children.'

—l. 10. वाग्विष्यीभूतः 'who formed the subject of our talk.'

—l. 19. सन्दिशान्ति 'send love-messages.' समुपसर्पति 'draw near their beloved ones.'

—ll. 21-22. एकः—अपरः Aja and Raghu. प्रभुशक्तिसंपदा 'by the excellence of his sovereign power,' प्रभुशक्ति consisting of कोष, दण्ड and वल. प्रणिधानयोग्यया 'by the practice of concentration (meditation).' शरीरगोचरात् 'visible in ( pervading ) the body.'

—ll. 24-25. Krishna says to Arjuna: 'Those who are deprived of their discerning power by various desires, look up to other Gods, performing various rites and controlled ( guided ) by their own nature.'

P. 96. ll. 3-4. Describe the state of those who are puffed up with the possession of riches. व्यसनशत &c. 'though become the mark of hundreds of calamities,' though exposed to hundreds of miseries, they do not perceive that their fall is imminent like that of the drops of water on the ends of grass growing on ant-hills.

—I. 5. मणिदर्पणमिव &c. ‘on account of its lucid and transparent water, it served, as it were, as a mirror for the Goddess of Splendour to see her face in.

P. 96. ll. 8-9. नरपतिः the Chedi king. आविश्चकार ‘put forth,’ ‘exhibited.’

—I. 12. अर्थोद्धमणा विरहितः ‘devoid of the warmth of wealth’; cf. the English phrase ‘a warm man.’

—I. 25. ‘As is seen in Chitrà and the moon in their conjunction when freed from mists.’

—II. 26-27. The peculiarity of a slanderer is that he poisons the ears of *one* and destroys *another* (by reason of his backbiting), unlike the ordinary course of bites, which kill only him who is bitten.

P. 97. ll. 1-2. Describe the qualities of Aja. I. 2. ‘The Prince did not differ from his (generating) cause, his father, just as a lamp lighted from another, does not differ from it.’ (in flame or light.)

### LESSON XIII

P. 102. I. 1. ते गतिं ज्ञास्यन् ‘wishing to know your fate,’ what had become of you.

—I. 3. वारितप्रसरः ‘prevented from advancing.’

—II. 5-6. श्रुतमृषेः ‘learnt from the sage,’ of which he had heard from the sage. I. 6. ‘Rāghava became excited though he was not conscious of the acts of his former existence (in the Dwarf incarnation.)’

—II. 11-12. Said by Mahās'vetā, when her mind was drawn by Cupid towards the holy sage Pundarīka.

—II. 14-15. Said by Ganadāsa, when Dhārinī was not willing to allow him to exhibit his skill in acting in the person of his pupil Mālavikā. क्रियासंकान्ति ‘the power of transferring or imparting to another what one knows or can do.’

—ll. 20-21. क्षेमाय ‘for security,’ to ensure their safety. शत्रून् हन्तीति शत्रुघ्नः and hence the significance of his name.

p. 102. l. 27. क्रथकैशिकेन्द्रः = भोजः; the king of the Vaidarbhas. चन्द्रं &c. ‘like the sea, with its surging waves, going to meet the moon,’ which occurs at the phenomenon known as Tides.

## LESSON XIV

P. 107. l. 19. अत्रभवतोः of Haradatta and Ganadåsa. ज्ञानसंघर्षः ‘a literary contest,’ a contention for superiority in knowledge.’

—ll. 21-22. Said by Agnimitra to Vidùshaka when the latter told him how he had made Mådhavikå set at liberty the two girls Målavikå and Bakulåvalikå.

—l. 23. Said by Purùravas to Chitralekhå and Urvas'î, when they were called up to execute an order of their lord Indra.

P. 108. l. 2. अवश्यकर्तव्यतामापतिं ‘has become such as must be done,’ has become an imperative necessity.

—l. 3-4. दक्षिणाक्षि &c. ‘should be made to take the hint given by the contraction (winking) of the right eye’; you should wink at them in such a manner that they will at once understand what you mean.

—ll. 8-9. I consider him to be the best man who respectively obliges and retaliates upon him who has helped and laughed at him in adversity.’

—l. 11. ‘The king should remove the afflictions of a person who is distressed and who dwells in his dominions.’

—l. 14. उत्कान्तमिवासुभिः ‘their life left them, as it were.’

—ll. 18-19. Said by Råkshasa, when he was told that a person desired to see him on urgent business.

—ll. 21-22. ‘When you have thus completely filled

the measure of your sins, the anger of the Pàndavas will act only as a trifling cause to lead you to your doom.'

—I. 25. 'A heart, agitated by grief, is eased (disburdened) only by lamentations.'

P. 109. I. 2. पृष्ठतः कृत्वा 'putting in the back-ground,' repressing.

—I. 4. Describe the fame of Raghu. अनुवन्धि 'ever-continuous,' eternal. इयत्या परिच्छेत्तुं नालं cannot be circumscribed within any limits.' i.e., no determinate limit can be set to it.

—II. 6. हसितं मुदा प्रसितं 'laughter delightfully continued.' विलसितं &c. 'joyous sports, enlivened by love' decreased. हत्संमदाः 'destitute of exhilarating passions.' पुरहितं &c. 'and what was beneficial to, and desired by, the town was not done.'

—II. 8-11. Said by Kanya when sending Dushyanta a message. संयमधनान् 'whose only wealth is their restraint of passions.' कथमप्यवांधवकृतां 'not in any way brought about by her relatives.' II. 10-11. 'She should be looked upon by you as one of your wives with a respect common to all. Further than this rests with fate; it should not be uttered (referred to) by the relatives of the bride.'

## LESSON XV

P. 116. I. 9. मिथ्यावार्तासन्देशकैः 'by false accounts and messages.'

—I. 18. इष्टिपशुमारं मास्तिः 'slaughtered like a sacrificial victim.' सः = मातलिः.

—II. 19-20. चित्रलेखाद्वितीया 'having Chitralekhà for her companion.'

P. 117. II. 3-4. त्रोधविट्वला scil. शूर्पणखा. भ्रातरौ Khara and Dushana.

—ll. 6-7. लतानुपातं ‘repeatedly bending down the creepers.’ नद्यवस्कन्दं &c. ‘would sip water, troubling the (waters of) rivers.’ चारुशिलोपवेषं ‘seating himself on some charming rock.’

—l. 12. विश्वासप्रतिपन्नानां ‘who have entered into confidence’, who repose in confidence.

—ll. 16. ‘Overcoming (all sense of) shame, warding off decorum, and at once rooting out strength of mind.’ मंथरविवेकं ‘slow in (forming) judgment.’

—l. 24. अमन्दलीलया ‘with graceful agility.’

P. 117. l. 25 स्थिते अर्धरात्रे ‘when it was midnight.’

P. 118. ll. 1-2. विप्रदर्श...पत्ना ‘who made an attempt at killing whomsoever she considered (saw) to be a Brâhmaṇa’, जिधांसुवेदं...स्त्रः ‘who took resplendant missiles to kill whomsoever he knew to be murderous.’

—ll. 4.5. ‘Better that he dies or is dried up &c. who does not abide by his elders’ order in the case of a difficult thing (to do which is an arduous duty); how much more so when he is told to travel abroad’ (a comparatively easy task).

—ll. 7-10. Râkshasa blames Malayaketu for suspecting his conduct without any ground. ‘How’ says he, ‘did it not occur to his mind that he, who even now served his master’s cause though they themselves were dead and gone, would not certainly ally himself with his professed enemies, so long as he *lived* safe and sound?’

## LESSON XVI

P. 123. l. 25. नौगुणदोषतः परिच्छेत् ‘to examine or test us with regard to our merits and demerits, so as to ascertain our excellences and defects.’

P. 123. l. 26. समयपूर्वं ‘attended with promises or agreements.’

—I. 3. Said by the son of Pūrūravas, when he was about to be entrusted by his father with the serious responsibility of governing the kingdom.

—I. 31. का गणना 'what need we say of,' 'much more is it true in the case of.'

P. 124. ll. 1-2. अचिराविष्ठितराज्यः 'who has newly acquired sovereignty,' whose sovereignty is newly established. अरुद्धमूलत्वात् 'not having struck deep roots in (the minds of) his subjects,' and who, therefore, resembles a tree which is loose on account of its being newly planted (when it has not struck its roots deep in the soil).

—II. 7-8. 'The life described was Rāma's; the work belonged to Vālmiki, and they themselves had voices like those of Kinnaras; so what was there which was not calculated to enchant the hearer's mind'?

—I. 18. अनुभवसमां वेदनां 'an agony equal to that when (they are) experienced,' i.e., the same grief as that when the miseries are actually suffered. स्मरण &c. 'Be, therefore, pleased, not to make your life the fuel (prey) of the fire of sorrow caused by the recollection (of past incidents).'

—II. 23-24 Said sarcastically by Bhima.

—II. 25-26 & P. 125-II. 1-2. वेगोदग्रं 'deadly by reason of its quickness of circulation,' 'deadly in its effect.' अय भरः 'this pre-eminence or superiority' exists in them naturally (जात्या).

—II. 3-4. Said by S'iva disguised as an ascetic. वहक्षमा 'possessed of much patience.'

—I. 6. Said by the seven sages to Himālaya : 'join your daughter with him, like meaning with words.'

—II. 7-8 शुचो वशं गन्तुं नाहेसि 'be pleased not to give way to sorrow.'

—II. 10-13. यमौ 'the twins,' i.e., Nakula and Sahadeva. कथेव नास्ति 'no account need be taken of.' विस्फुरित &c.

‘who has drawn (made to vibrate) his circular bow’  
(or perhaps his bow and wheel).

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### LESSON XVII

P. 131. ll. 27–28. & P. 132. ll. 1–2. भर्तुः goes with प्रतीषं.  
l. 2.. ‘In this way young women attain to the positions  
of house-wives ; those of an opposite character are the  
banes of their families.’

—ll. 11–12. अनन्यभाजं ‘not devoted to any one else.’  
तथ्यमेव, for she did afterwards obtain a husband of that  
description in Hara. l. 12. ‘The words of the great (lords)  
never bear a contrary meaning in this world,’ i.e., never  
turn out false.

—ll. 14–15. The might of Rāvana is here described.  
‘Who night and day disturbed the heaven by contending  
with the enemy of Namuchi (Indra)’ by doing the  
various things given in line. 14. पुरी = अमरावती

P. 127. ll. 19–20. घनबद्ध &c. ‘May the people rejoice’,  
deriving delight from the close (familiar) talks with their  
friends and relations.’

—l. 27. ‘There are ups and downs in the state of man  
as in the course of the wheel.

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### LESSON XVIII

P. 139. ll. 1–2. Said by S'ukanāsa in vindication of  
Chandrāpīda's conduct.

—ll. 5–6. ‘One who longs to secure S'rī may or may  
not get her ; but how can he, who is desired by S'rī  
herself, be unobtainable’?

—l. 7. कार्यहंतारं ‘marrying the interests.’

—ll. 11–12. Krishna here describes the importance of  
religious actions.

—ll 18-14. कथं भवेत् ‘what will be its state’ ? तत्तुल्य = भीमद्वोषतुल्य.

—ll. 24-25. P. 140. ll. 1-2. The king names the several things he hopes Urvasi will do. गूढा ‘being herself hidden or invisible.’ वलादानीयेत पदात्पदं ‘may be forcibly brought (as it were) step by step,’ so unwilling is she through fear, to advance.

—ll. 3-4. धर्वेच्छां ‘of resolute will.’ l. 4 ‘Who can turn back in the contrary direction (thwart) the mind which is firmly resolved upon securing its desired object, and water flowing towards a lower ground?’

—ll. 9-10. Said by Sita. ‘Or I should certainly be reckless of this wretched life of mine, fruitless on account of (my) ever-lasting separation from you (i.e., would gladly abandon it), if your seed implanted in my womb, and which must be preserved, were not an obstacle in my way.’

—l. 11. दंष्ट्रांकुरात् ‘from the pointed (sharp) jaws.’

—l. 17. भूतये goes with नृपतेः in the next line.

—l. 18. They are the (real) servants of the king; others are like wives, who follow their husbands for their own good..

—l. 19. जीवितापहा ‘mortal,’ ‘fatal to life.’

## LESSON XIX

P. 144. l. 14. आविर्भूतज्योतिषां ‘to whom the Supreme-Light has manifested itself.’

—ll. 22-23. प्राणः &c. ‘did not deprive him of his life.’ अपि तु &c. ‘But he, whose will was inconceivable, caused him when all his wounds had been healed, to be led to the prison and caused it to be estimated or calculated by astrologers.’ &c.

—ll. 25-26. प्रसेदुः ‘brightened up.’ प्रदक्षिणार्चिः &c. ‘the fire accepted oblations (thrown into it) with its flames on the right.’

P. 145. ll. 1-2. परिमेयपुरःसरौ 'with a limited ( very small which could be counted ) retinue.' अनभावविशेषात् 'by reason of their superior lustre.'

—ll. 3-4. अत्यगादाश्रमं 'passed by the hermitage' without stopping there for fear of obstructing the sage's penance.

## LESSON. XX

P. 154. ll. 29-30. 'If the two princes had "grown up without any harm, they should have, by this time, attained to your age.'

P. 155. ll. 4-5. Said by the seven sages to Himàlaya. 'How could the serpent have sustained the Earth with his tender hoods, if you had not supported it from its very depths.'

—ll. 8-9. असौ, *i.e.*, Kapàlakundalà, पापं, *i.e.*, killing Màlatî.

—ll. 10-11. 'That servants succeed even in great works is the result of the honour paid to them by their masters in assigning to them those duties.'

l. 17. अन्यलिखितं 'any other document or paper written by him.'

—ll. 23-24. स्पृहणीयशोभं 'whose beauty was enviable.' परस्परेण goes with द्वंद्वं 'had not intended these two as a couple.'

—ll. 27-28. P. 156. ll. 1-2. मोहकलिलं 'confusion or taint caused by ignorance.' निर्वेदं गत्तासि &c., 'will become indifferent to all that you have heard or will hear.' श्रुतिविप्रतिपन्ना 'confused by what you have heard.'

—ll. 3-4. Masters of great cars great chariot-warriors will think that through fear, you desisted from the fight; then you, having been once highly thought of by them, will fall to littleness.'

## LESSON XXI

P. 161. ll. 23. कान्तमात्मीयं पश्यति 'considers his own as beautiful.'

P. 162. l. 2.-3. द्वंद्वसंप्रहारं 'Mutual conflict.' प्रत्युपस्थिते 'when it has come to this pass.'

—ll. 4.-6. अलमप्रभुः 'altogether powerless.' अन्धकारता-मुपयाति 'grows dim.'

—l. 17. उत्कर्षनिकषः 'a test or criterion of superiority.'

—ll. 18.-19. Said by Rāma to Vālmīki. ताः = प्रजाः.

—l. 22. सभाजनाक्षराणि पातयिष्यामि 'I shall drop a few words of compliments' as proceeding from you.

P. 163. ll. 3-6. Mahās'veta means that if she, acting in pursuance of the dictates of propriety, were to become ready to die, she would reject the request of Kapinjala and at the same time incur the sin of having caused Pundarīka's death.

—l. 7. अगृहीते राक्षसे 'so long as Rākshasa is not won over.'

—ll. 11-12. Said by the enraged S'ārangarava to S'akuntalā, when he found the king denying all knowledge of having ever before married her. तथा त्वमसि, i.e., जारिणी-

—l. 16. क्रियार्थं 'for religious rites.'

P. 163. l. 17. एनं 'the soul' नित्यजातं-नित्यं-मृतं 'ever born, ever dead.'

—l. 19. लक्ष्मीं तनोति 'adds to, enhances, the lustre.'

## LESSON XXII

P. 169. l. 30. स्वरसंयोगः 'combination of notes,' voice.

P. 170. l. 5. अतिभूमिं गतेन 'having reached its climax,' excessive.

—l. 11. अहो जाने 'how I fancy.'

ll. 13-14. 'The wise accept the one or the other after

careful examination ( for themselves ); a fool only has his mind guided ( influenced ) by the convictions of others. '

—l. 16. चिन्ताविषध्नः ' antidote against anxiety. '

—l. 25. On account of the pitchy darkness ' the sight has become useless, like service rendered to a wicked man. '

P. 171. ll. 5-7. न वेद्धि &c. ' he fell down on the ground whether through the force of love &c.....I do not know.' सद्योविपाकस्य ' which reaped its fruit immediately.'

—ll. 8-9. पात्रविशेषन्यस्तं ' placed in, imparted to, an excellent material.' गुणात्तरं ' a higher excellence.'

—ll. 14-15. स सखा ' Cupid, your friend.' l. 15. ' I am, as it were, the wick of the lamp, all covered with smoke in the form of this unbearable calamity.'

—ll. 16-17. ' Since even one's own body and soul are known to be subject to separation ( or subject to union and separation ), say why separation from external objects ( such as wife, children &c. ) should trouble a wise man. '

—ll. 20-21. ' Said by Rāma, when his mind was vacillating as to whether he should abandon the innocent Sītā, or turn a deaf ear to scandals about himself. एकपक्षाश्रय &c. ' being at a loss to follow any *one* alternative, his mind was swaying backwards and forwards, like a swing.'

### LESSON XXIII

P. 176. l. 12. भर्तृगतया 'about her husband.' गतया = संबंधिन्या.

—l. 15. उन्नमितोपदेशः गणदासः ' Ganadāsa's instruction was found to be superior.'

—ll. 24-25. देवस्य *i.e.*, of Dushyanta. Said by the Chamberlain when he was going to report the arrival of Kanva's pupils. उपरोधकारि ' causing trouble or disturbance, troublesome.'

P. 177. l. 3. Said by Pàrvati to her friend. स्फुरितोत्तरावरः = स्फुरणमूयिष्ठः अवरो यस्य सः 'whose lip was greatly throbbing,' making a movement to speak ; or better still 'whose upper and lower lips were throbbing.'

—l. 4. तस्मात् = महतोऽपभाषमाणात्.

—ll. 12-13. परोक्षमन्मथः 'who has had no perception or experience of love,' who is out of the reach of the influence of love. l. 13. 'Let not, O friend, that ( which was simply uttered in jest ), be taken in earnest.'

—ll. 22-23. Said by S'arangarava to Dushyanta when he said he could not believe S'akuntalà's words. शाठ्यमशिक्षितः 'untrained to guile.' अप्रमाणं 'is not ( regarded as ) an authority,' 'is not held trustworthy.' विद्या इति 'considering it to be a regular branch of learning.'

—ll. 24-25. त्वं यस्य नेत्रयोः पथि स्थिता 'in whose range of sight you stood' by chance, and whose eyes, therefore, became अवंध्य ( not useless, having reaped their fruit ). रूदसीहृदः 'of deep-rooted friendship.'

—ll. 26-27. Said by Himàlaya to the seven illustrious sages. रजसोषि परं 'even higher than ( transcending ) the *Rajas* quality.'

P. 178. ll. 1-2. Raghu's father was not only the sole Emperor, but also the sole ( unrivalled ) archer in the land.

—ll. 3-4. सुखश्रव 'pleasant to hear.' दिवौकसां पथि = आकाशे.

—ll. 7-8. अन्यथावृत्ति 'changed,' 'perturbed.' कंठश्लेषप्रणयिनि 'longing for a close embrace of the neck.'

—l. 11. अशिक्षितपटुत्वं 'untaught guile or cunning.'

—ll. 15-16. Agnimitra means to say that the severe pangs caused by Cupid seem hardly consistent with his weapon which is apparently so harmless, being only made of flowers ; therefore the saying that, 'the softer it is, the harder ( to bear ),' is realised in Cupid.

—ll. 17-18. दर्शनाश्वासि 'derives encouragement or consoles

itself by seeing the manifestations of her love.' रति &c.  
 'the desire of both of us produces satisfaction,' the very  
 idea that we love each other contributes to make me happy.

## LESSON XXIV.

P. 184. ll. 22-23. Said by the Sùtradhàra to his wife when she was making grand preparations for a banquet in honour of Bràhmaṇas in view of the coming lunar eclipse, which, in his opinion, could not then take place.

P. 185. ll. 1-2. तिष्ठतु पुरस्तात् 'let it stand over.'

I. 5. भवितव्यं च &c. 'and the days are sure to become pleasant on account of the absence of heat.'

—I. 6. प्रणयप्रियत्वात् 'on account of his affection (kind feeling) for his devotees or worshippers.' तां = मालां.

—ll. 13-16. The plan suggested by the family-priest when the king refused to acknowledge S'akuntalà as his wife. अत्रभवती=शकुन्तला. उपदिष्ट 'told,' 'foretold.' तल्लक्षणोपपन्नः 'endowed with the signs (of an emperor).' विपर्यये 'if the result be otherwise.'

—ll. 21-22. Said by Kus'a to the presiding Goddess of Ayodhyà when she had found her way into the king's palace, though closely bolted. लब्धान्तरा 'having got an access to.'

—ll. 26-27. वाहूत्क्षेपं 'throwing up her arms.' स्त्रीसंस्थानं ज्योतिः 'a flash of light in female shape.' अप्सरस्तीर्थं name of a holy place.

P. 186. I. 8. निशितनिपाताः 'of sharp descent,' 'sharp-falling.'

—ll. 9-10. च-च in every line has the sense of 'scarcely-when.' घनाघनः compact and condensed.'

## LESSON XXV

P. 191. l. 18. ज्ञानवृद्धभावः 'being advanced (grown old) in knowledge', i.e., though both are equally learned. पुरस्कारमर्हति 'is entitled to precedence.'

—l. 20. Said by Vidūshaka who had expected to get a *vāyana* from the preceptor of dancing.

—l. 22. अनियन्त्रणान्योगः 'can be freely (without any reserve or restraint) questioned.'

—ll. 25–26. तत्पाटवात् the skill of Kāmamanjarī who had entirely fascinated his mind.

—ll. 27–28. बद्धकलंकले 'who had set up a loud uproar.' प्रदीप्तशिरसं 'with his hood expanded.' भीतो नाम 'pretending to be afraid,' 'like one afraid.'

P. 192. l. 1. घुणाक्षरं 'an incision in wood or in the leaf of a book caused by an insect or book-worm and resembling somewhat the form of a letter.' °न्यायेन 'in a fortuitous and unexpected manner,' 'by a happy chance.'

—ll. 6–9. Said by Rāma when he felt the balmy touch of Sītā's hand.

—ll. 12–13. प्रयोगेणाधिक्रियतां 'should be made the subject of representation,' 'should be brought out on the stage.'

—ll. 18–19. Said by Rāma when the old Chamberlain addressed the newly-crowned king in his usual familiar way as 'Rāmabhadra' and stopped short, discovering the impropriety. तातपरिजनस्य 'the servants of my father,' hence old enough to call Rāma Rāmabhadra instead of Mahārāja. यथाभ्यस्तं 'as is your wont,' 'as you are accustomed to do.'

—l. 20. अष्टादशवर्षदेशीयः 'about 18 years old,' 'whose age bordered on 18.'

—l. 25. अनुज्जितक्रमः 'not leaving the bounds of propriety.'

—ll. 26–27. & P. 193. ll. 1–2. आत्तदण्डः 'having assumed the sceptre.' अतनुषु &c. 'There may be kinsmen in

affluent circumstances (when there are abundant means of income), but in you is summed up (comprehended) the whole duty of a kinsman towards your subjects,' i.e., there may be found many parasitical gluttons in days of prosperity, but you are the real kinsman of the people in good as well as bad days.

—ll. 3-4. करणोज्जितेन 'forsaken by the senses' of perception, touch &c., i.e., grown senseless. तैलनिषेकविन्दुना 'with the drop of dripping oil.'

—ll. 5-6. कान्तिप्रद: 'giver of lustre.' मासो &c. 'the month of Vais'akha,' spring-time, when the trees are laden with flowers.

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## LESSON XXVI

P. 196. l. 21. कुञ्जलीला 'the gait of a hump-backed person,' or 'the manner of the Kubja plant,' a bent gait.

—l. 23. प्रत्युत्पन्नमति 'possessed of ready wit,' 'having presence of mind.'

—l. 26. खलीकरोति 'makes one act wickedly.'

P. 197. ll. 3-4. यदणीयसि &c. 'that a great regard is shown (to a person) even for a small cause or occasion.'

—l. 5. अलमन्यथा गृहीत्वा 'do not misunderstand me.'

—l. 7. 'Generally persons, equally learned, are jealous of each other's renown.'

—l. 11. चीयते 'is attended with fruit, becomes fruitful.'

—l. 24. कल्याणी 'the sacred cow.'

—ll. 25-26. Said by Aja, when the celestial garland, dropping on Indumatî's bosom, deprived her of life, but did him no harm.

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## LESSON XXVII

P. 203. ll. 1-2. अभिनिवेश्य 'directing (the mind) to objects.' कालांतरक्षमो न भवति 'is unable to brook delay.'

—ll. 12-13. ईदृशः &c. 'such has turned out to be the lot (fate) of your being created.'

—ll. 16-17. The meaning is that, the more the desire for wealth is cherished, the more it leads one to commit *dark* deeds. The simile is taken from a lamp, which gives out more and more soot as the flame is made brighter and brighter.

—l. 23. भस्मावशेषं चकार 'reduced to ashes.'

P. 204. ll. 1-2. 'Just as the Ganges is revered for having taken its rise from the foot of the Supreme Being (Vishnu), so also is it revered for having derived its second source from your high head.' Said with reference to the Himalaya mountain personified, उच्चिरसा 'whose head (peaks) has gone up' into the sky.

—ll. 7-8. अभिपेकान्ते 'at the conclusion of the coronation ceremony.' l. 8. 'By which their own sacrifices, with complete gifts, would be completed,' i.e., wealth sufficient to enable them to complete their sacrifices.

—ll. 10-11. विरलजनसंपाते 'frequented by a few people.' विमानोत्संग name of the king's palace.

—l. 19. लोकयात्रा सिद्धा 'this course of life is settled.'

P. 205. l. 3. 'Since transitoriness *first* clasps to the bosom one that is born, and *then* the mother like a nurse, what ground is there for lamentation?'

—ll. 7-8 उभयोः=कुशलवयोः; 'the people wondered not so much at their skill in music as at their thorough disregard of the free-will gifts offered by the king.'

—l. 11. A salutary advice to those who are in the habit of doing things at the eleventh hour.

## LESSON XXVIII

P. 210. ll. 12–13. Said by S'ukanāsa to Chandrāpīda.  
सुखं विशक्ति 'easily find access to.'

—ll. 16. सर्वतोमुखी 'in every respect,' 'unlimited,' 'complete.'

—l. 17. यस्य refers to Himālaya.

—ll. 20–21. The idea of the lines is best expressed by  
'Union is Strength.'

P. 211. ll. 7–8. Said by Chandrāpīda's mother to  
Manoramā at the time of allowing him to go to bring back  
Vais'ampayana.

—ll. 9–10. असंशयं &c. scil. शकुन्तला l. 10. The meaning  
is that the secret prompting (the inner voice) of the heart  
of good men is a safe guide for them to follow, since it can  
never think of an illegitimate object.

—ll. 11–14. Said by Dushyanta to S'akuntalā. एवंप्राया: &c.—  
For such, for the most part, is the behaviour of those,  
over whom darkness (of infatuation) exercises mastery,  
in auspicious (good) matters (on auspicious occasions).

—ll. 15–19. एवमादिभिः, i.e., उपायैः सा = उर्वशी तदाश्रयिणी  
'relating to her.'

—ll. 20–21. 'They call you who are immovable  
(another) Vishnu, for your belly (interior) (like Vishnu's)  
has become the support of beings, movable and immovable.'

—ll. 22–25. Describe the position in which the cloud  
messenger will probably find the Yaksha's wife. भावगम्यं  
'conceived by the mind.'

P. 212. l. 3. मखजं 'caused by the great Vis'vajit  
sacrifice,' in which Raghu had given away all his wealth.

—ll. 5–6. इयं Mālavikā. प्रेष्यभावेन 'in the capacity of  
a servant.' वा 'like.'

—ll. 7–8. पंक्तिरथः = दशरथः, पंक्ति meaning ‘10’. What Das'a-ratha, transgressing the rules, did, was indeed forbidden to the king ; ( how, then, did he, a wise king, do it ? ) for even learned persons, when blinded by ( the quality of ) darkness ( passion ) set foot on the wrong road.’

—ll. 22–25. Said by Rākshasa when he found the plot most cleverly laid against him by the wily Chānakya. शकटेन = शकटदासेन his bosom friend.

P. 213. ll. 1–2. Said by Agnimitra when he found it difficult to conceal any longer from Iravatī his ardent love for Mālavikā. खण्डनहेतवः ‘ occasions or pretexts to disappoint her.’

—l. 2. ‘ But not a form of courtesy ( polite behaviour ) towards proud or intelligent women, though ( it be ) greater than before, but wanting in sincerity.’

## LESSON XXIX

P. 221. ll. 15–16. शक्ति ‘ regal power ’ which has three constituent elements : प्रभाव the majesty or pre-eminence of the king himself, मन्त्र ‘ the power of good counsel,’ and उत्साह ‘ the force of energy.’

—ll. 19–20. ‘ Oh ! the property of those who are bereft of support through the failure of issue ( lineal descendants ) passes over to another, at the decease of the original progenitor ( from whom in a direct line the family is descended ).

P. 222. ll. 1–2. These lines refer to Vishnu. कल्पान्तदुःस्था “ being in a distressed state at the end of the *Kalpa* ( the time of general deluge ). ऊहे ‘ was uplifted or drawn out.’

—ll. 3–4. परः ‘ enemy.’ l. 4. ‘ For he ( an enemy ) and a disease, when growing, are regarded by the wise, as the same ’ ( in their fatal effects ), i.e., if their growth be not checked in time, they will prove very injurious.

—ll. 6–7. Said by the bards to Aja, at the time of announcing to him the time of rising. त्वत्प्रबोधप्रयुक्तां ‘employed to rouse you from sleep.’

—l. 10. सर्वतोमुखं ‘having faces in all directions,’ because he was चतुर्मुख.

—ll. 12–13. स = हिमालयः. पितॄणां मानसीं कन्यां ‘the girl was mental creation of the Fathers’ ( created by virtue of their desire, and not by the ordinary means. )

—l. 14. नव इव चिरेणापि ‘my grief is, as it were, new, although so many ( 12 ) years have since then elapsed.’

—l. 18. असौ Hanumat.

—ll. 22–23. The Jumna and the Ganges, having respectively black and white waters, seem to provide for each other black aloe and sandal ointment.

—l. 25. स्फुटन्निव &c. ‘as if bursting out on account of the flood ( excess ) of internal excitement.’

P. 223. ll. 1–2. वयो &c. ‘the resemblance between Rāma and the two ( Lava and Kus'a ) differing only in age and dress,’ i.e., they two and Rāma resembled in every respect except age and dress. नाक्षिकपं व्यतिष्ठत् ‘stood without the twinkling of their eyes,’ stood fixing upon them a steadfast gaze.

—l. 5. मरुतः सुतः Bhīma. दर्शितविक्रियं ‘who had shown a change in mind,’ i.e., emotion of anger.

—ll. 9–10. तद्योधाः ‘his warriors.’ l. 10. ‘On grounds covered over with excellent hides of antelopes and surrounded by vines.’

—l. 11. श्रुतमधिगम्य ‘having acquired a sound knowledge.’ शरीरजन्मनः रिपून् Desire, Anger, Avarice &c., the six passions.

—l. 12. ‘They soon bring upon Wealth the stigma ( ill-repute ) of unsteadiness,’ i.e., wealth leaves such persons and becomes liable to be called चपला.

—ll. 13–17. प्रियप्राया ‘for the most part kind.’ 1. 17 the flavour ( interest ) of which is unchanged ( unabated ) either before or afterwards,’ i.e., which is at all times equally pleasing.

—l. 19. न संस्थास्यते ‘will not stop,’ will be accomplished.

—ll. 20–21. सीतां obj. of द्रष्टुं. उपाकृत्स्त ‘proceeded towards the sea-shore.

—ll. 22–23. The past participles are used as abstract nouns. l. 23. Lankā ( with so many jumbled noises ) produced a noise resembling that in the city of Indra.

—ll. 24–25. ‘The son of the Wind was for a time pleased at the sight of Rāvana being afraid, of whom, the thousand-eyed ( Indra ) ceased from fight.

—ll. 26–27. यावदर्थपदां ‘having words just enough to convey the meaning,’ not using many words.

—l. 28. अखिलीकृत्य ‘without having made powerless.’

P. 224. ll. 2–4. मोपयध्वं भयं ‘do not entertain fear.’ महेद्र name of a mountain. धैर्यमाधिष्ठत ‘their hearts took courage.’

### LESSON XXX

P. 230. l. 19. नरपतिप्रबोधनार्थ, i.e., to turn the eyes of the Princes which were fixed upon the king, to the Chāndāla girl who was being ushered in.

—ll. 26–27. अनाश्रवासीत् ‘did not mind it,’ turned a deaf ear. समगिरेतां ‘pledged their word,’ ‘vowed.’

P. 231. l. 5. प्रतिविधाय तिष्ठत्सु ‘having adopted measures against the possible schemes of the king.’

—ll. 7–8. वर्तयते ‘maintains himself,’ lives on elephants killed by himself. l. 8. ‘A great person, who, by his prowess, humbles the world, does not forsooth wish for his own sustenance from others.’

—ll. 9–10. अस्तसंख्यं ‘so as to be beyond calculation’ in countless numbers. अत्र ‘in this battle.’

—l. 13. The idea is that a warrior, having recourse to mild or soft means ( such as forgiveness ) should accomplish his object, just as a lamp sucks oil by means of the soft wick which intervenes, but for which the flame would be at once extinguished.

—ll. 14–15. शक्तिं ‘strength’ and ‘the three regal powers.’ बाह्यगुण्यं ‘the six expedients.’ अंगानि ‘limbs’ and ‘component members of a State.’

—l. 19. मा कस्यचिदुपस्कृथाः ‘do not prepare ( for me ) may articles of food’ such as condiment, spices &c. ( दृश्यपेयभोज्यादिकं किमपि मा कुरु ).

—l. 25. वदमानः ‘shining forth’ ( भासमानः ).

P. 232. ll. 2–3. व्यवहर्तुमभियोक्ष्यते ‘will endeavour to go to a court of law.’ कौपीनावशेषं &c. ‘reduce him to absolute indigence.’

—l. 7. ‘He with his ( left ) arm ( always ) raised up, lifts his right arm in this direction conformably to greet me.’

—ll. 10–11. ‘He, void of pride always shows ( to the world ) his servants, as if they were his dear friends, treats his friends with a respect common to his nearest relations, and his relations as if they were vested with important authority.’

—ll. 14–15. कृतपूर्वसंविद् &c. ‘who had previously formed a plot for the accomplishment of their scheme.’ समयोपलभ्यं ‘to be got at the time of the departure of Aja.’

—ll. 16–17. Said by Arjuna to S'iva. संविदामीश ‘lord of faculties.’ l. 17. विरोध्य &c. ‘Of those who, through folly, become hostile, but afterwards become submissive.’

—ll. 18–19. शान्तिमधिकृत्य asked the preceptor ‘with reference to some expiatory rite for averting the evil.’ स्वंतं ‘resulting in good.’

—ll. 22–23. भूपतिः ‘the Chedi king.’ ll. 23. ‘It is not probable that the lion ( Krishna ) will humbly crouch for fear of an attack.’

—ll. 24–25. ‘He had scarcely mastered the characters of the alphabet written on the writing-tablet, when he enjoyed all the fruits of political instruction from his association with men advanced in knowledge.’

—ll. 26–27. उदधिश्यामसीमां ‘having the ocean for its dark boundary,’ i.e., as far as the very ocean. नगर &c. ‘having arms as long as the bar of a city-gate,’ which is both long and massive, and hence indicative of great muscular strength.

P. 233. ll. 5–11. Describe the As'oka garden of Ràvana. लतां नर्तयमानवत् ‘as if making the creeper dance to the breeze.’ संव्रस्ता: ‘afraid of Ràvana.’ नायासयन्त ‘did not interfere with or affect,’ each coming round in due rotation. स्मरात् ‘being love-smitten.’

—ll. 13–14. The elephant, with his body tossed up, and hence imitating the lord of mountains about to dart up into the sky, made the driver get on himself, who placed his foot on the foot of the elephant slightly bent.



## CHOICE EXPRESSIONS AND IDIOMS

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### A

स देवाधीनः कृतः, यद्भावि तद्भवतु इत्युक्त्वा परित्यक्तः ‘he was abandoned to his fate.’

तव निर्णये स्थास्यामि, तव निर्णयः प्रमाणं ‘I shall abide by ( bow to ) your decision.’ प्रतिज्ञां-अभिसन्धां-पालयति ‘abides by his promise.’

✓ यथाशक्ति, यावच्छक्यं ‘to the best ( utmost ) of one’s ability,’ all that one can do, as far as possible.

बहुकौतुकः स देशः ‘the country abounds in curiosities.’

✓ पञ्चवर्षदेशीयः ‘about five years old,’ मध्याहनप्रायः-कल्पः समयः ‘it is about noon.’ कि कर्तुमुद्यतोसि, किकार्यव्यग्रोसि, किमारंभस्त्वं ‘what are you about.’

स सर्वेषां मूर्ध्नि तिष्ठति ‘he stands above ( at the head of ) all.’ अदत्तावकाशो मत्सरस्य ‘above envy.’

सा दारुणा प्रतिज्ञा लोके प्रकाशतां गता-प्रकाशीभूता ‘the dreadful vow became known abroad.’

✓ शून्यमनस्क, शून्यहृदय, हृदयेनासन्निहित, विगतचेतन ‘absent minded.’ कृतमेतादृशेन असंगतेन प्रलापेन ‘do not talk so absurdly.’

✓ मनोरथानामगतिर्न विद्यते ‘nothing is inaccessible to desire.’

मरणं प्रकृतिः, विकृतिर्जीवितमुच्यते ‘death is nature, life is but an accident.’

भावमनुप्रविश् accommodate oneself to the will of.’

एकचित्तीभूय ‘with one accord.’ यद्बृच्या, स्वयंस्वेच्छातः ‘of one’s own accord.’ तद्वचनानुसारेण-नानुरोधेन ‘in accordance with his words.’ अनुज्येष्ठं ‘according to seniority.’

राजेति का मात्रानाणना मम ‘of what account ( consideration ) is a king to me ’ ( I defy him ).

दैवहृतकं, दरधदैवं, हृतदैवं ‘accursed or wretched fate.’

## AFF

बलवती शिरोवेदना मां वाधते 'I am suffering from a bad strong headache.'

भवतोऽविनयमन्तरेण परिगृहीतार्था कृता देवी 'the queen was made acquainted with your immodesty.'

ते स्वकर्मं साधु निरवाहयन्-आचरन् they acquitted themselves well.'

शासने तिष्ठ भर्तुः 'act up to your master's orders.' लक्ष्मीभूमिकायां वर्तमाना 'acting the part of Lakshmi.' कुरु प्रियसखीवृत्तिं सप्तलीजने 'act the part of a dear friend towards your rivals.' मनो-वाक्कायकर्मभिः in action, thought and speech' (in thought, words, and deed.)

कुशाग्रवृद्धिः 'acuteness (sharpness) of intellect.'

यथाकालं व्यवहर adapt your conduct to circumstances.' तस्यैक-देशः अभिनेयार्थः कृतः 'a portion of it has been adapted to the stage.'

लक्ष्मीं तनोति adds to the lustre of.' गंडस्योपरि पिटिका संवृत्ता, अयमपरो गंडस्योपरि स्फोटः this is another evil to add to the first' (lit. 'a pimple has grown upon a boil').

मधुरालाप, प्रियंवद 'of agreeable address.' अदत्तवाहयनामा लेखः 'a letter without any address upon it.' दत्त-लिखित-मद्वाहयनाम पत्रं प्रेषय 'send the letter to my address.'

आमंत्रयस्व-आपृच्छस्व सहचरं 'bid adieu to (take leave of, bid farewell to) your friend.'

सर्वविश्रंभेष्वभ्यन्तरीकरणीया 'she should be admitted to all confidential matters.' तस्या विकारो विलंवाक्षमः 'her illness admits of no delay.'

वयोवृद्ध, प्रवयस् 'advanced in age.' ज्ञानवृद्ध 'advanced in knowledge.'

मम छिद्रेण लब्धावकाशः taking advantage of my weak point.'

वसन्तसमयावतारः मधुप्रवृत्तिः 'advent or setting in of spring.'

कलेशलेशैरभिन्न 'not affected by the slightest fatigue.' वेतालोपहत 'affected by a devil.' अनेकव्याध्युपसूष्ट 'affected'

## AMO

by many diseases.' न नः किञ्चिच्छद्यते 'our position is not in the least affected ( it does not affect us in the least ).' कृतककल्हं कृत्वा 'affecting a quarrel.' मम वचसा तस्य हृदयं द्रवीभूतं, मम वचस्तस्य हृदये दृढं पदं लेभे 'my words deeply affected his heart.' पण्डितमन्योसौ 'he affects learning.'

द्वौ नयौ प्रकृतार्थं गमयतः 'two negatives make one affirmative. इति वार्ता प्रसता 'such a rumour was afloat.'

अनुपूर्वशः 'one after another.' वृक्षं वृक्षं सिंचति 'waters tree after tree.' स पितामहनाम्नाऽभिधीयते-आहूयते 'he is called after his grandfather.'

प्राप्तव्यवहारदश 'come of age.' षोडशवर्षवयोवस्थामस्पृशत् 'he reached the 16th year of his age.'

अस्मिन्विषये सर्वेषां तेषामैकमत्यम् 'they all agree ( there is a unanimity ) on this point.'

शरसन्धानं कुर्वन् 'taking aim with his arrow.' क्वानिदिष्ट-कारणं गम्यते 'where are you going without any definite aim.'

वातमासेव 'to take the air,' प्रकाशतां गम 'take air' अवलेप-मुद्रा 'an air of conceit,' निकृतमिवात्मानं संदर्शय 'with the air of one who is offended.' गगनकुसुमानि-खपुष्पाणि-चि, मनोराज्य-विजृंभणं कृ 'to build castles in the air.'

अकस्मात्, सहसा, एकपदे 'all of a sudden.' एतावान्मे विभवो भवन्तं सेवितुं 'this is all I can do to serve you.' जीवितसर्वस्वं 'all-in-all of one's life.' एवं पिण्डीकृत्य महचं विशर्तिं रूपकान्देहि 'give me 20 rupees in all.' सर्वे मिलित्वा सप्त वयं 'we are 7 in all.'

इयं कथा मामेव लक्षीकरोति 'this story alludes to myself.'

क्षीणभूयिष्ठायां क्षुपायां 'when the night had almost worn away.' अधुना प्रभातप्राया-कल्पा रजनी 'it is almost dawn now.' मृतप्रायकल्प 'almost dead-( all but dead ).'

अन्या गतिनास्ति, अन्यच्छरणं नालोक्यते 'there is no alternative (course, help ).'

एष तत्र वचसो निष्कर्षः—पिण्डितोर्थः 'your whole speech amount

## APT

to this ( this is the purport or sum and substance of your speech ).

अराजके जनपदे 'when the country is in a state of *anarchy*.'

जन्मसिंहः 'anniversary of birth.' मृततिथिः 'anniversary of death.'

भवतु-तथा-इति स प्रत्युवाच 'he *answered* very well', इदं मे-इष्टसिद्धये कल्पेत् 'this will *answer* my purpose,' will do for me.

चिन्ताविषध्नोऽगदः 'an *antidote* against anxiety.' विषवैद्यः, जांगुलिकः 'a dealer in *antidotes*.'

व्याजस्तुतिः 'apparent praise.'

अस्मिन्नर्थेऽत्रभवत्तं प्रमाणीकरोमि, अत्र भवान् प्रमाणं 'I appeal to your honour in this case.'

साक्षी नोपतस्थौ 'the witness did not *appear*.' शोभनाकृति, सुभगाकृति, चारुदर्शन, प्रेक्षणीय 'good in *appearance*.' तत्र कथा सत्येव प्रतिभाति-अवभासते 'your story has an *appearance* of truth.'

सुखार्थे विषयशब्दं न प्रयुंजते 'they do not *apply* the word *viṣay* to happiness.' द्वितीयगामी न हि शब्द एष तः 'this our title does not *apply* to any one else.' कोऽपरो नियोगीनुष्ठीयतामिति प्रार्थयामास 'he *applied* for further orders,' वर्यं स्वकर्मण्य-भियुज्यामहे 'we *apply* ourselves to our work.'

संकेतं-समयं अनुरूप्यस्व-अनुपालय 'keep your *appointment* or engagement.' देवि सामयिका भवामः 'Queen, let us keep (to) our *appointment* or engagement,' let us be punctual.

तीक्ष्णमति 'of quick *apprehension*.' मंदधी, स्थूलबुद्धि 'of dull *apprehension*,' 'dull-headed.'

प्रस्तावसदृशं, प्राप्तकालं, कालोचितं, समयानुरूपं 'appropriate to ( fit for ) the occasion.'

न ते वचोऽभिनन्दामि 'I do not approve of your speech.' ( your speech does not commend itself to me ).

युवानो विस्मरणशीलः 'youths are *apt* to forget.' अुतिस्नेहः पापशंकी 'over-affection is *apt* to suspect evil.'

## ATT

लोके गुरुत्वं विपरीततां वा स्वचेष्टितान्येव नरं नयन्ति 'man is the architect of his own fortune' (the fortunate circumstances of our lives are of our own making).

वृध्नाति मे चक्षुश्चित्रकूटः 'the Chitrakuta mountain <sup>ds.</sup> is my eye.'

अव्याजमनोहरं-अकृत्रिमलावण्यं-निसर्गरमणीयं वपुः 'an artlessly (naturally) lovely body.'

गुणास्तावत्स्य नैव विद्यन्ते 'as for merits, he has none.' शीघ्रमिति सुकरं 'as for doing it quickly, it is easy.' पितेति मां स मानयति 'as a father he respects me.'

वेलोपलक्षणार्थं 'to ascertain the time.'

कस्मिन् दोषं निक्षिपामि, कं दोषपक्षे स्थापयामि 'to whom shall I ascribe the blame' (on whom shall I lay the blame). पापकर्म तस्य संभाव्यते 'a sinful deed is ascribed to him.'

भस्मी-भस्मसात् कृ 'to reduce to ashes.' भस्मीभू 'to be reduced to ashes.'

तस्य वदनं हर्षोत्फुलं वभी 'he had a cheerful aspect.' सर्वं विपर्यासं यातं 'all things wore a different aspect.' उदगभिमुखं मे गृहं 'my house has a northerly aspect.'

कवियशः प्रार्थी 'aspiring to the fame of a poet.' द्वूरारूढाः-द्वूराधि-रोहिणः-उत्सर्पिणः खलु एते मनोरथाः 'these are indeed, high aspirations' (ambitions, soaring desires).

मृगा मृगैः संगमनुवज्ञन्ति 'deer associate with deer.'

कृतकं-मिथ्या-मौनं 'assumed silence.'

इति मे निश्चयः, दृढं मन्ये 'I assuredly feel', 'I feel assured.'

उपचारातिक्रमं-प्रणितपातलंघनं-प्रमाण्डुमयमारंभः 'this is an act to atone (make amends) for the slighting of prostration.'

लोकापवादो बलवान्मतो मे 'I attach great importance to public censure.' नृपे सुदृढमनुरक्ताः प्रजाः 'subjects are firmly attached to the king.'

युवतयो गृहिणीपदं यान्ति 'young women attain to the position of house-wives.'

## BEN

उदार-भार्य-नेपथ्यभूत् 'richly or splendidly *attired.*'  
 वैरभावः, विपक्षवृत्तिः 'hostile *attitude.*'  
 आत्मन्यारोपितालीकाभिमानाः 'attributing to themselves false greatness.'

राजदर्शनं लेभे 'I had an *audience of* (interview with) the king'  
 दर्शनानुग्रहमिच्छामि 'I wish to be favoured with an *audience.*'

विपद्गुत्पत्तिमतामुपस्थिता, जातस्य हि धूचो मृत्युः ' destruction  
 ( death ) awaits those that are born.'

चकितं नृपस्य पाश्वंमुपैमि 'I approach the king with *awe.*'

## B

परोक्षे-क्षं 'behind one's *back*' ( in one's absence ). उर्वशी  
 प्रत्यादेशः श्रियः 'Urvasi throws Lakshmi into the *back-ground*',  
 ( obscures, eclipses her ).

सकलवचनानामविषयं-वर्णनविपयात्तिकान्तं-मोघवर्णनश्रयत्वं-तत्स्थानं 'the  
place baffles description.' —

ते कुलस्याधयः 'they are a *bane to the family.*'

इति समयः कृतः 'such a *bargain* was struck.' अपि च, अपरं च  
 'into the bargain.'

तस्मिन्ब्रवसरे तेन धीरं विक्रान्तं 'he bore himself bravely on that  
 occasion.' चित्ते अवधृ, मनसि कृ, अनुस्मृ ' bear in mind.' शोकवर्णं  
 मा गमः ' bear up under grief.'

सीतादेव्या: किं वृत्तं 'what became of the queen Sita?' what  
 was Sita's fate ?

आपतन्ति हि संसारपथमवतीर्णनामेते वृत्तान्ताः 'such incidents befall  
 worldly persons.'

अश्रुतपूर्वं ' not heard before,' —

लतान्तरित-लताव्यवहित विग्रहः 'concealing or hiding his body  
 behind creepers.'

भूमंगं कु 'to *bend* the brow.' स पुनरपि स्वकार्ये मनो व्यवन्ध-  
 न्यवेशयत् 'he *bent* his mind again to his task.' भवन्ति नम्रास्तरव-  
 फलागमैः 'trees *bend* down under the load of fruits.' कृतनिश्चयः

BY

दृढनिश्चय, क्रतसंकल्प, विहितप्रतिज्ञ 'bent on.' परस्परवधोद्यती 'bent on ( killing ) each other.'

आनन्दपरवशः, आनन्देन विगतचेतन इव भूत्वा 'beside oneself with joy.' अप्रास्ताविकं, अप्रस्तुतं, अप्रासगिकं, अप्रकृतं एतत् 'this is beside the question, irrelevant, does not bear on the matter in question.'

अस्ति मे विशेषोऽद्य 'I am ( feel ) better to-day.' अभिभू-अति रिच् pass. 'to get the better of.'

दुर्गम, दुर्जय, दुर्बोध 'beyond comprehension.' आयाधिकं व्ययं करोति 'he lives beyond his means.' स श्रुतिपर्थं अतिक्रान्तः-व्यतीतः 'he went beyond hearing.' गर्भेश्वरः 'rich from his birth,'

न मनागपि न स्तोकांशेनापि 'not a bit, not in the least.'

मृत्यिडबुद्धिः 'a block-head, clod-pated.'

समेत, संहत 'in a body.' आसन्नपरिचारकः 'a body-guard.'

भिन्नोष्टवा विप्रससार वंशः 'the family branched off into 8 parts.'

साहसे श्रीः प्रतिवसति 'fortune favours the brave.'

प्रभाता रजनी 'the day broke,' it was day-break ( dawn )." विच्छदमाप कथाप्रबन्धः 'the story has suffered a break.' सम्याः स्वं स्थानं प्रतिजग्मुः 'the assembly broke up.' तस्याक्षणोः प्रभातमासीत् 'the day broke upon his eyes.'

किं बहुना 'to be brief, in short.'

हर्षरोमांचित-पुलकित-कन्टकित-तनुः 'his body bristling or thrilling with joy.'

तस्याः सहसा प्रावर्तताश्रुधारा 'she burst into tears.' संभूय प्रशंसागिर उदतिष्ठन् 'there was a burst of applause.'

अप्रस्तुतं किमिति अनुसन्धीयते 'why do you beat about the bush?' धृवाणि परित्यज्य अधृवनिषेवणं नेष्टं, अधृवाद् धृवं वरं; वरमद्य कपोतो न श्वो मयूरः or वरं तत्कालोपनता तित्तिरी न पुनर्दिवसांतरिता मयूरी 'a bird in the hand is worth two in the bush.'

अनुदिवसं-दिनं, दिने दिने 'day by day.' शतशः 'by hundreds.'

एकेकशः आनुपूर्व्येण 'one by one.'

C  
COM

प्रयत्नसंवधितः 'brought up with care.' निपूणमन्विष्य 'searching with care.' अधुनाहृं वीतचित्तः 'I do not care now.' न कामवृत्तिवचनीयमीक्षते 'a self-willed person cares not for blame.' प्रतिपादमाधीयतां यत्तः 'let care be taken of each character.'

प्रस्तुतविषये, प्रकृते 'in the case before us, in the present case.' तेज हि 'if such be the case,' well then.

किं मिष्टमिञ्च खरसूकराणां 'why cast pearls before swine.'

ज्वलनमूपगतं-अग्निदोप्तं-गोहं 'the house caught fire.' कर्मगृहीत, रूपाभिग्राहीत, लोप्तेण गृहीत 'caught in the act (red-handed).'

किन्नरमिथुनं यदृच्छयाद्वाक्षीत् 'chanced to see two Kinnaras.' घुणाक्षरन्यायेन 'by a happy chance.' स मया सुमापत्तिदृष्टः 'I chanced to see him, I accidentally met him.'

स्वभावो दुरतिकमः 'nature can't be changed.' क्षीरं दधिभावेन परिणमते, दधिभावमापद्यते 'milk is changed into curds.'

हस्ते निक्षिप or समर्पय 'give in charge of.' अयं जनः कस्य हस्ते समर्पितः-निक्षिप्तः 'in whose charge has this person been given.'

समाश्वसिहि, वैर्य निधेहि हृदये 'be of good cheer, or cheer up, take courage.'

इत्यं or एव गते-सति 'under these circumstances,' 'such being the case.' दुर्गत, दुर्दशापन्न, दुःस्थित 'in bad circumstances.' येन केनापि प्रकारेण 'under any circumstances.' 'any how.' यथावसरं, यथाकालं 'according to circumstances.'

अतिभूमि गतो रणरणकोऽस्याः 'her anxiety has reached its climax', or the highest pitch.

निमिमील नरोत्तमिया 'the king's beloved closed her eyes in death.' अद्य निर्वातं नभः 'it is close to-day.'

मृत्युमुखान्मुक्तः 'rescued from the *clutches* (jaws) of death.'

यद्भावि तद्भवतु 'come what may.' यद्भावि तद्भवतु शुभमशुभं वा 'come harm, come good.' प्रकृतिमापद्, संज्ञां-चेतनां-लभ् or प्रतिपद्, प्रकृतौ स्था 'come to oneself, regain consciousness, comes to one's sense.' आगामिनि सोमवासरे 'on the coming Monday.'

## CON

‘तां सुखशयितं पृच्छ ‘ask her whether she has had a *comfortable* sleep.’ रात्रावपि निकामं शयितव्यं नास्ति ‘I can't sleep *comfortably* even at night.’

दीर्घकावलोकनगवाक्षगता ‘sitting at a window commanding (the view of) a well.’ आकृतिविशेषेभादरः पदं करोति ‘good forms command respect.’ पदं हि सर्वत्र गुणैन्धीयते ‘merits command notice or attention.’ तनुवास्त्रभवौपि सन् ‘though I have no command of language’ (though possessed of scanty powers of speech or description). तं वाग्वश्येवानुवर्तते ‘he has *command* of language.’

इदं वृत्तं लेख्यं-पत्रं आरोपय, पत्रे निवेशय ‘commit this matter to writing.’

अस्माभिः सहैककार्याणां ‘who have made *common* cause with us.’

सहाध्यायिन् ‘a *companion* at school’ ‘a fellow-student.

समदुःखसुखः ‘a *companion* in joy and sorrow.’

अहमहमिकया प्रणामलालसाः ‘competing with one another to salute first.’

अभिनन्द्य ब्रवीति ‘says or writes after presenting *compliments*.’ च्यवनाय मां प्रणिपातय or मदीयो नमस्कारो वाच्यः ‘give my *compliments* to Chyavana.’ उपचारपदं ‘complimentary saying.’

स नाद्यापि पर्यवस्थापयति-संस्तंभयति आत्मानं ‘he does not yet compose (collect) himself.’

महदपि राज्यं न मे सौख्यमावहति ‘even my large kingdom does not conduce to my happiness.’

अपि रक्ष्यते त्वया रहस्यनिक्षेपः ‘have you kept the secret *confided* to you.’ विश्वास-विश्रंभ-भूमि; स मम ‘he is my *confidant*.’ विश्रंभ-स्थाने मन् ‘to take into *confidence*.’

प्रसवकालः, प्रसवावस्था ‘*confinement* of a woman.’ प्रसूता or प्राप्तप्रसवा तद्भार्या ‘his wife is *confined* (is in child-bed).’

दिष्टचा सुतमुखदर्शनेन आयुष्मान्वर्धते ‘you are to be *congratulated* upon seeing your son's face,’ or ‘I *congratulate* you upon seeing &c.’

## CRE

प्रसन्नः-उपपन्नः-ते तर्कः 'your *conjunction* is clear ( you have rightly *conjunctured* or *guessed* ). '

अग्निसात्कुरु, ज्वलनाय समर्पय ' *consign* to the flames.'

तस्याच्चरणं वचसा न विसंवदन्ति 'his conduct is not *inconsistent* with his words.' स्वार्थाविरोधेन ' *consistently* with their own interest.' अभिरूपभूयिष्ठा परिपद् 'an assembly mostly *consisting* of learned men.'

तस्य वचसि दुराशयं मा कल्पय-आरोपय 'do not put a bad *construction* upon his words.'

तत्परतयैव वेदान्तवाक्यानि योजयन्ति ' *construe* Vedāntic sentences as referring to it.'

जनहितमपि तावत् त्वया चिन्तनीय-मनसि कार्यमेव-अवेक्षणीयं 'you must also *consult* public good.' स्वहितपरायणो मा भूः 'do not *consult* ( be intent on ) your good alone.' सांवत्सरिकैः संवाद्यताम् ' let astrologers be *consulted*.'

गुरुः प्रहर्षः प्रवभूव नात्मनि, वपुषि न ममी 'he could not *contain* his great joy.'

तेन हृत्यस्य गृहीतार्था भवामि 'if so, I shall know its *contents*.'  
यथावकार्ण, कार्यातिरान्तरायमन्तरेण 'when it suits one's *convenience*.' अन्यकार्यातिपातमन्तरेण-कार्यान्तराविरोधेन-भवान् कदा मया द्वात्म्यः 'when may I *conveniently* see you.'

अनभ्यन्तरा वयं मदनगतस्य वृत्तान्तस्य 'we are not *conversant* with love-matters.'

प्राणव्ययेनापि 'even at the *cost* of one's life.'

त्वद्वचनप्रत्ययात् ' *counting* upon your promise.'

आ-समा-श्वस् 'to take *courage*. धैर्य आस्या धैर्यं अवलंब् or अवष्टंभ्, धैर्याविष्टंभं कृ 'to summon *courage*.'

कथाप्रसंगेन, कथायोगेन, 'in the *course* of conversation.'

कालक्रमेण, गच्छता कालेन, दिनेषु गच्छत्सु, गच्छति काले 'in *course* of time.' गत्यन्तराभावात्, अनन्यगतिक्त्वात् 'there being no other *course*.'

स त्वत्तो लब्धोदयः 'he is your *creature*' ( owes his rise to you);

## DEL

एते संकल्पा मम प्रादुरासन् or आसीत्-समभूत् मे मनसि 'these thoughts crossed my mind (occurred to me):' मम दर्शनपथमागतः; नयनविषयमवतीर्णः 'he crossed my sight.' व्यत्यस्तभुजः 'with the arms crossed.' व्यत्यस्तपादः 'cross-legged.'

सर्वऽस्य प्रयत्नाः सफलतां यदुः-फलिताः 'all his efforts were crowned with success.'

आचारपुष्पग्रहणार्थ 'to take flowers as is customary.' आचारं प्रतिपद्यस्व 'make the customary bow (salutation).'

मर्मच्छिद्-भिद्, मर्माणि कृत्तत् 'cutting to the quick.' मद्वच-नमाक्षिप्य 'cutting short my speech.'

## D

तस्योत्साहभंगं मा कृथाः 'do not damp his energy.'

आतुरो जीवितसंशये वर्तते 'the patient is in a dangerous state.'

अन्धं तमः, सूचिभेदं तमः 'pitchy (blinding) darkness.' सन्तमसं 'all pervading darkness.'

ह्राहनिनादेन दिशो वधिरयन्तः 'deafening all directions with cries of alas.'

स्वासुभिर्भर्तुरानृण्यं गङ्गः 'he paid off the debt of his master with his life.'

✓ पुश्चिमे वयसि, परिणतवयसि 'in the decline of life', 'in declining years'.

दूरगतमन्मथा सा, अतिभूमि गतोस्या अनुरागः 'she is deep in love; far gone in love.'

मम विकारः परिच्छेदातीतः 'my anguish transcends definition.'

एकस्य मूल्येन व्ययः शुद्ध्यति, सर्वा व्ययशुद्धिः संपद्यते 'all expenses are defrayed out of the proceeds of one.'

वैद्ययत्परिभावी गदः 'a disease which defies medical efforts.'

✓ दीर्घसूक्ष्मी विनश्यति 'delay is dangerous.'

वसुधां तस्य हस्तगामिनीमकरोत् 'delivered the earth to him.' लेखं तस्य हस्तं प्रापयिष्यामि 'I shall deliver the letter into his hand.'

## DIS

सर्वं दीवाधीनं-आयत्तं 'everything depends on fate.' मया प्रायोपवेशनं कृतं विद्धि 'depend upon it, I shall starve myself to death.' असंशयं, नियतं, तूनं, खलु 'depend upon it,' 'to be sure.' निमित्तसव्यपेक्ष 'dependent on a cause.'

विपण्ण, मुक्तावयव 'depressed in spirits,' 'dejected.'

सर्वजनस्योपहास्यतामुपयान्ति 'are derided by all,' 'become the laughing-stock of all.'

तस्याः श्रीविच्चनानामविषया 'her beauty can't be described.'

सविस्तरं, सविस्तरेण, विस्तरतः-शः, सुविस्तरं 'in detail,' at length, exhaustively.

सा पुषोप लावण्यमयान् विशेषान् or मनोहरं वपुः, प्रचीयमानावयवा 'she developed her lovely limbs.'

क्षुण्णाद्वत्तर्मनो रेखामात्रमपि न व्यतीयुः 'did not deviate even a line (an inch) from the beaten path.'

नाहमात्मविनाशाय वेतालोत्थापनं करिष्यामि 'I shall not raise a devil for my own destruction.'

पुत्रसंक्रान्तलक्ष्मीकाः, गुणवत्सुतरोपितश्चियः 'having devolved their property upon their sons.'

लुप्तार्थं वचनं 'a dead letter.' अशाम्यं वैरं 'deadly enmity.' स लोष्टधातं हतः 'he was pelted to death.'

अव्यतिरिक्तेयमस्मच्छरीरात् 'she is not different from my body (myself).'

विषमपदविमर्शनी टीका 'a commentary explaining difficulties.'

आत्मन्यप्रत्ययं चेतः 'the mind feels diffident of itself.'

अलमप्रासंगिकेन or अप्रसंगेन, प्रकृतमेवानुसन्धीयतां 'enough of digression.'

चक्षुविषयातिकान्तेषु-नयनपथातीतेषु-अन्तरितेषु-अदृष्टिगोचरेषु-अन्तर्हितेषु-कपोतेषु 'the pigeons having disappeared.'

कर्तव्यानि दुःखितैर्दुःखनिवापिणानि 'the afflicted should disburden (ease) their grief.'

शिष्य उपदेशं मलिनयति 'a pupil spoils, brings discredit on, the instruction (given to him).'

## DRA

प्रकृतं-प्रस्तुतं अनुसू or अनुसन्धा 'to turn to the subject under discussion.' प्रस्तावः, प्रस्तुत-प्रकृत-विषयः, प्रस्तुतं, प्रकृतं 'the subject under discussion.'

तपस्विव्यंजनोपेताः, तापसच्छब्दना, तापसरूपधारिणः 'disguised as ascetics.'

निष्कारणो न्धुः 'a disinterested friend.'

मम द्रव्यस्य कथं त्वया विनियोगः कृतः 'how have you disposed of my money.' अहं त्वदधीनोस्मि 'I am at your disposal.' अयमर्थस्त्वदायत्तः, अत्र भवान् प्रभवति 'this matter is at your disposal' कलहशील, कलहकाम 'disposed to quarrel.'

किं वो विवादवस्तु 'what are you disputing about,' 'what is the matter at issue.' वादग्रस्तोर्थः 'a disputed point.'

अतिथिविशेषः 'a distinguished guest.'

एवं तावदाक्षिपामि, अन्यतः संचारयामि 'I shall thus divert his thoughts.'

अन्त्तर्भेदाकुलं गृहं 'a house divided against itself.'

अपि कुशलं-शिवं भवतः 'how do you do,' 'are you doing well?' त्वां सुखं-कुशलं पृच्छति 'asks you how you do.' देवीं सुखं प्रष्टुमागता 'she came to ask the queen if she was doing well.' अलं निर्वधेन 'have done with, enough of, your importunity.' किमस्माकं स्वामिचेष्टानिरूपणेन 'what have we to do with watching the movements of our master.'

मनो मे संशयमेव गाहते or आशंकते 'my mind is still in doubt.'

नतोन्नतभूमिभागः, उत्खातिनी भूमिः 'ground having ups and downs,' 'uneven ground.' पातोत्पातः 'ups and downs.' नीर्वर्गच्छत्युपरि च दशा चक्रनेभिक्मेण 'there are ups and downs in our condition (in life) as in the course of the wheel.' निपात्यतां-उच्छेदतां-असौ प्रजापीडकः 'down with the tyrant.'

परिणतप्रायमहः 'the day is drawing to a close,' 'it is about sun-set.' त्वया स्वहस्तेनांगाराः कपिताः 'you have drawn down ruin upon yourself with your own hands.'

## EFF

✓ द्वीपिचर्मपरिच्छन्नः गर्दभः 'an ass dressed in a tiger's skin.'

चापलाय प्रचोदितः 'driven to do a rash act.' अविरलवारि-  
वारासंपातः, पटुष्ठारासारः 'a sharp driving shower.' किमुद्दिश्य  
भवान्भाषते 'what are you driving at.'

मा भवान्गानि मुञ्चतु 'let not your spirits droop ( flag ), do  
not despair.' मुक्तौरवयवैरशयिपि 'I slept with drooping limbs.'  
संसते देहवंधः 'the whole frame droops down.'

✓ जलविन्दुनिपातेन क्रमशः पूर्यते घटः 'small drops make a pool.'  
संहियतामियं कथा 'let this matter ( story ) be dropped.'  
अवसन्नप्रायाणि मे गात्राणि, सीदन्ति मे अंगानि, 'I feel ready to  
drop down.'

शिखी केकाभिस्तिरयति मे वचनं 'the peacock drowns my  
voice with his cries.'

## E

श्रवणगोचरे तिष्ठ 'be within ear-shot.'

✓ महति प्रत्यूषे 'early in the morning.'

न परिहसामि, नायं परिहासस्य समयः 'I am in earnest, 'I  
am not joking.' परमार्थेन ग्रह 'take in earnest.'

✓ लब्धं स्वास्थ्यं मया, अहं निर्वृतः, वीतच्चितः 'I am at ease.'  
जातीं मयायं विशदः प्रकामं अन्तरात्मा 'this my soul is completely  
at ease.' यथाकामं, पर्याप्तं, प्रकामं 'at one's ease.' सुखसुप्त  
'sleeping at ease.'

दन्तहर्षः 'setting the teeth on edge.'

फल मूर्च्छे ( 1 P. ) 'to take effect.' मारुतस्य रंहः शिलोच्चये न  
मूर्च्छेति 'the velocity of the wind has no effect on ( prevails not  
against ) a mountain.' मूर्च्छेत्यमी विकारा ऐश्वर्यमत्तेषु 'such  
changes of purpose take effect ( grow strong ) in persons  
intoxicated with sovereign power.' निशि मूर्च्छेतां तमसां 'of  
darkness thickening at night.' वज्रं तपोवीर्यमहत्सु कुण्ठं 'the  
thunder-bolt has no effect on those who have practised  
austere penance.' इति, एतदभिप्राय 'to this effect.' अर्थतः,  
वस्तुतः 'in effect.'

## EXC.

नृपस्तस्यां बद्धभावः, कृतानुरागः, श्रीतिभावं बबन्धः 'the king was enamoured of her,' 'fixed his love on her.'

शृणु मे सावशेषं वचः 'hear my speech to the end' ('hear me out'). कल्पाणोदर्क-स्वन्तं-भविष्यति 'it will end in good.'

अलमतिविस्तरेण 'enough of prolixity.' अलं-कृतं-परिहासेन enough of joking.'

कुतूहलेन तस्य चेतसि पदं कृतं 'curiosity entered his heart.'

मानमर्हति, मान्य, पूज्यः 'he is entitled to respect.' स पुरस्कार-मर्हति 'he is entitled to precedence.'

परसुखासहिष्णु 'envious ( jealous ) of another's happiness.' ते परस्परयशः पुरोभागाः 'they are envious, jealous, of each other's fame.'

तुल्या धृ 'to consider equal.' तत्कार्यं साधयितुमलं सः 'he is equal to the task.'

प्रतिशासनं 'sending on an errand.'

वन्धनभ्रष्टो गृहकपोतश्चिल्लाया मुखे पतितः 'he has escaped one danger only to fall into another ( has escaped Scylla to fall into Charybdis ).' कथं कथमपि मुक्तः 'he narrowly escaped.'

सुरक्षितां तां प्रेषय 'send her a good escort.'

अत्यन्तविलुप्तदर्शन 'disappeared for ever.' एकान्तनष्ट 'lost for ever.' असञ्चिवृत्त्यै गत, अत्यन्तगत 'gone for ever.' अप्रबोधाय सा सुश्वाप 'she slept not to ever wake again ( to wake no more ).'

अन्नह्यण्यं, अत्याहितं 'Oh ! an evil has befallen,' alas, woe me.

स सत्कारो मम मनोरथानामप्यभूमिः 'the reception exceeded even my expectations.'

उत्सर्गः सापवादाः 'rules have exceptions.' अपवादैरिवोत्सर्गः कृतव्यावृत्तयः 'as general rules are limited by exceptions.' अव्यभिचारी तद्वचः, इति लोकवादः न विसंवादमासादयति 'that saying has no exception.' प्रतिप्रसवः 'counter-exception.'

शिरःशूलस्पर्शनमपदिशन् 'pleading an excuse of headache.' अ नामयापदेशेन 'under the excuse of illness.'

## FAR

स्वनियोगमशून्यं कुरु, अनुतिष्ठात्मनो नियोगं ‘execute thy business,’ ‘do thy duty.’

असी क्रमादीवनभिन्नशैशवः ‘his boyhood gradually expanded into youth.’ हर्षोत्सुल्लनयनः ‘with his eyes expanded with joy.’

भवतात्मा वलेशस्य पदमुपनीतः ‘you exposed yourself to trouble.’ से कातर इति वाच्यतां गतः ‘he was exposed to the charge of cowardice.’ सा तण्डुलान् सूर्यातपे दत्तवती, आतपायोजिज्ञतवती ‘she exposed rice to the sun.’

कियताप्यंशेन, ईप्त्, मनाक् ‘to some extent.’ सर्वथा ‘to the fullest extent.’

लोकदृष्ट्या ‘in the eyes of the public.’ अक्षिगतोहं तस्य ‘I am—an—eyesore to him.’

## F

मुखामुखि, संमुखं ‘face to face.’ पूर्वाभिमुखं गृहं ‘a house facing the East.’

वस्तुतः, तत्त्वतः ‘in fact.’ वस्तुवृत्तेन, परमार्थतः, तत्त्वतः ‘as a matter of fact.’

संकटेष्वविषण्ठीः ‘his talent fails not in difficulties.’ फले विसंवदति ‘fails to give the fruit.’ रमणीयोऽवधिविधिना विसंवादितः ‘a good appointment was made to fail by Fate.’ तस्य वैर्यं न हीयते, न स्वलति ‘his courage does not fail him.’ पुत्राभावे ‘failing male issue.’ तस्य स्मृतिलोपः संजातः ‘his memory failed him. सन्ततिविच्छेदः—लोपः ‘failure of issue.’

अनिर्बेदः श्रियो मूलं ‘faint heart never won fair lady.’

सुदिनं ‘a fair day or weather.’

पातोत्पातौ, व्यसनोदयौ ‘rise and fall.’ स लक्ष्यच्युतसायकोऽभूत् ‘his arrow fell short of its aim.’ तव महिमानमुक्तीत्य वचः संन्हियते ‘words fall short in describing your greatness.’

लुप्तप्रतिज्ञ, असत्यसंघ, भग्नप्रतिज्ञ ‘false to one’s promise.’

अतिपरिच्यादवज्ञा ‘familiarity breeds contempt.’

को वृत्तान्तस्तत्रभवत्याः ‘how fares it with her ladyship.’

## FUL

नात्र मुनिर्दोषं ग्रहीष्यति 'the sage will not find *fault* with this.' दृष्टदोषा मृगया 'chase is found *fault* with.'

✓ सहदयः, सचेताः 'a man of *feeling*.' स चेतसः कस्य मनो न द्वयते 'what man of *feeling* is not affected at heart.'

आत्मानं मृतवत्संदर्शयामास 'he feigned himself to be dead.' कृतकं कोपं कृत्वा 'feigning anger.' प्रसुप्तलक्षण, व्याजसुप्त, लक्षसुप्त 'feigning sleep.'

पर्याप्तिमाचामति 'drinks (his) fill.'

तैः सोपराधी स्थापितः 'they found him guilty.'

उदारः-प्रथमः कल्पः 'a fine or fair proposal.'

✓ सुशिलष्टमेतत् 'this fits well.'

मन्मुखासक्तदृष्टिः 'with his eyes fixed on my face.' आसक्त-वद्ध-दृष्टिः 'having the gaze fixed.' स्तिमित-अनिमेष-लोचन 'with a fixed look.' मनो निष्ठाशून्यं भ्रमति 'the mind devoid of fixedness rambles.'

✓ रंधान्वेषिन्, छिद्रान्वेषिन् 'seeking' or finding flaws, or picking holes.'

सप्तभूमिका: प्रासादः 'a palace having seven floors.'

हस्तौ समानीय, अंजलि वद्धद्वा, कृताञ्जलिः, सां (प्रा) जलिः 'folding his hands together.' भुजाभ्यां तामापीडय 'folding her in his arms.'

✓ महतां पदमनुविधेयं 'follow (in) the foot-steps of the great.' पदवीं प्रतिपद्य 'following the path.' पुरस्कृतमध्यमक्षमः 'following'

✓ a middle course.' दुःखं दुःखानुवन्धि, विपद्विपदमनवध्नाति 'one misfortune follows another.' अतः कि प्राप्नोति 'what follows from this!' परस्तादवगम्यते 'what follows is understood.'

✓ त्रुतस्ततः 'what followed next,' proceed. तद्यथा 'it is as follows.'

शान्तं पापं, प्रतिहतं अमंगलं 'God forbid (forbend).'

स्वनामत्यागं करोमि 'I shall forego my name.'

✓ तीर्ण-पूर्ण-प्रतिज्ञः, पालितसंगरः, सत्यप्रतिज्ञः, सत्यव्रतः-संघः 'who has fulfilled his promise.'

## G

## HAN

अधुना मुंच श्यां 'get out of ( leave ) bed now.'

युद्धाय सन्द्वाः or वद्धपरिकरास्ते 'they have girded up their loins for battle.'

शुचो वशं मा गमः, शोकाधीनः मा भूः, वैकलव्यं मावलंवस्व 'do not give way to grief.'

ज्वलन्निव ब्रह्ममयेन तेजसा 'as if glowing with Brâhmanic lustre.'

✓ इति स्यातः, कृतनामधेयः, दत्तसंज्ञः 'he goes by the name of.' उमास्थां सा जगाम 'she went by the name of Umâ.'

किं तया दृष्ट्या, कोर्थस्तस्या दर्शनेन 'what is the good of seeing her.' अलं परिदेवनेन 'what good do you get by weeping.'

मृत्योर्मुखे वर्तते, कालालीढः, मृत्युगोचरं गतः 'he is within the grasp of death. इदं च अर्शोपविद्याग्रहणसामर्थ्यं 'and this grasp of every ( kind of ) learning.' ममाशयं सम्यग्गृहीतवानसि 'you have well grasped my meaning.'

आनन्दस्य परां कोटि-काष्ठां अधिगतः 'he was greatly delighted.'

रोषात् दन्तैर्दन्तान्निष्पिष्य 'grinding the teeth in rage.'

✓ यौवनपदवीमारुढः, प्राप्तयौवनः, यौवनदशामापेदे 'he grew up to man's estate ( attained majority ). वत्सतरः महोक्षतां स्पृशति, महोक्षभावं श्रयति a calf grows into a large bull.'

तस्याः आवद्धधारमश्च प्रावर्तत, उद्वाष्ये नयने जाते 'ears gushed forth from her eyes in torrents.'

## H

चौर्यवृत्ति 'in the habit of stealing.' ज्ञातदुःख, दुःखशील, परिचितक्लेश 'habituated to distress.'

रेखामात्रमपि 'even a hair's breadth.'

सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः 'half a loaf is better than no bread.'

नियुद्धं, वाहुयुद्धं 'a hand-to hand fight.' एकतः-अन्यतः, एकं च-अपरं च 'on the one hand—on the other hand.' तु, तावत् 'on

## HIG

'the other hand.' सर्वथा, सर्वत्र 'on all hands.' दत्तहस्तावलंब  
'given a helping hand.' परंपरया आगम् 'to be handed down.'

त्रिशंकुरिवांतरा तिष्ठ 'hang between' (like Triś'anku).

आवेदयन्ति प्रत्यासन्नमानन्दं अग्रजातानि शुभानि निमित्तानि 'anteecedent good omens are harbingers of coming happiness' (Cf. coming events cast their shadows before.)

अहो दारणो दैवदुर्विपाकः 'Oh hard fate.' प्रबलक्षुधावसन्न 'hard pressed by hunger.'

तव मुखं कमलश्चियमुद्धहति-आहरति- 'your face has the beauty of a lotus.'

संशयितजीवितः 'who hazards his life.'

धुरि कीर्तनीय or प्रतिष्ठापयितव्य 'to be placed at the head of.' स सर्वेषां धुरि-मूर्धन्-तिष्ठति 'he stands at the head of all.' वसिष्ठाधिष्ठिताः-वसिष्ठपुरःसराः-प्रमुखाः पुरोगमाः 'headed by Vas'is/ha.'

व्रणविरोपणं तैलं 'sore-healing oil.'

सुस्थोसौ, कुशलमस्य 'he is in good health.' पूर्ववत्-प्रकृतिस्थः समजायत 'became as healthy as before.'

किमस्मान् संभृतदोषैरधिक्षिपथ 'why do you heap accusations (calumnies) upon us.'

इति कर्णपरंपरया श्रुतमस्माभिः 'we know it by hearsay.'

सोत्साहं, सर्वात्मना 'with all one's heart.' सर्वात्मना तस्मिन्कर्मणि स व्यापृतः 'he has applied himself to the work, heart and soul.' यथेच्छं, पर्याप्तं, प्रकामं, निकामं 'to one's heart's content.'

दीर्घं-स्थूलस्थूलं-निश्वस्य 'heaving deeply.'

भूस्वर्गीयमानमेतत्स्थलं, भूलोकगतः स्वर्गः 'this is a heaven on earth.'

अहमनुपदमागत एव 'I shall be close upon your heels,' 'I shall just follow you.' जंघामवलंब् 'to take to one's heels.'

विनापुरुषकारेण दैवं न सिध्यति 'God helps those, who help themselves.' का गतिः, किमन्यच्छरणं 'I can't help.'

हंत वीभत्समेवाग्रतो वर्तते 'yonder is indeed a hideous spectacle.'

स त्वां बहुमन्यते 'he has a high opinion (thinks highly) of you.'

## IMP

इषवः सिध्यन्ति लक्ष्ये चले 'arrows hit a moving mark.' का कियती मात्रा तेषां मम, तानहं तृणाय मन्ये or तृणीकरोमि 'I hold them of no account.' वाचंयमो भवत्, वाचं नियच्छ, तृणीं जोषं वास्त्व 'hold your tongue.' सर्वगामी-अव्यभिचारी अयं नियमः 'this rule holds good everywhere.' मुक्तप्रह- 'letting go the hold.' रागः शुक्लपटे स्थायी भवति, 'red colour takes a firm hold on a white cloth.' स लोकस्य मन आदे 'he had a hold on the mind of the people ( drew the mind of the people towards himself ).' लेभेतरं चेतसि नोपदेशः, अपलब्धपदो हृदि 'the advisee took no hold ( was not impressed.) on the mind.'

तद्वचः तस्य हृदयमर्मास्पृशत 'the words went home to his heart.'

चतुरः शशकान् विश्वासस्थाने धृत्वा 'retaining four hares as hostages.'

मानुषीं गिरमुदीरयामास 'uttered human accents.'

इति राजां शिरसि वामपादमाघाय 'thus completely *humbling* the kings.'

## I

ब्रह्मसायुज्यं प्राप्तः, ब्रह्मलीनः, ब्रह्मभूयं गतः 'becoming identical (one) with Brâhman.'

दुर्देवं, दुभग्यं, मन्दभाग्यं, दैवविपर्यासः-दुर्विपाकः 'ill luck.'

अस्मार्तकालात् 'from times immemorial.'

स महति जीवितसंशये अवर्तत 'he stood in imminent peril of death.'

अलं सेवया (स्नेहभणितेन) मध्यस्थतां गृहीत्वा भण 'away with flattery, speak impartially.'

उन्नमत्यकालदुर्दिनं 'an untimely storm impends.' अनावृष्टिः संघटते लग्ना 'a drought is closely impending.'

निर्बन्धपृष्टः or पुनः पुनश्चानुवध्यमानः स जगाद् सर्वं 'being importuned (pressed), he told all.'

## INT

जानकी करुणस्य मूर्तिरथवा शरीरिणि विरहव्यथेव 'Jànakî is the Karuna sentiment or pang of separation incarnate.'

वाच्यतां याति, दोषभाजनं-दोषभाक्-दोषपात्रं-भवति. 'he incurs blame.'

✓ कि कथ्यते श्रीरूपस्य तस्य 'the splendour of that pair is simply indescribable ( what words can describe their splendour ).'

संभावनीयानुभावास्याकृतिः 'his dignity may be *inferred* from his form. 'आकृतिरेवानुमापयत्यमानुषतां 'her very form leads ( one ) to *infer* her being superhuman.'

अधरोत्तरव्यक्तिर्भविष्यति 'it will be clear who is *inferior* and who is superior.' ओजस्वितया सा न परिहीयते शच्याः 'she is not *inferior* to S'achi in majestic dignity.' न प्रतिच्छन्दात्परिहीयते मधुरता '( her ) loveliness is not *inferior* to ( does not fall short of ) that in the picture.'

अमी विनोदनोपायाः संदीपना एव दुःखस्य 'these diversions will only serve to *inflame* grief.'

दर्पाधिमात, मदोद्धत, उत्सिक्त 'inflated with pride.'

निद्रावश-विधेय 'under the *influence* of sleep.' मूढः परप्रत्यय-नेयबुद्धिः 'a fool has his mind *influenced* by the convictions of others.'

पुरुषोत्तमे इति भणितव्य 'instead of saying on Purushottama.' अध्ययने आरब्धव्ये किमिति क्रीडसि 'instead of studying why do you play ?' हर्षस्थाने अलं विषादेन 'be not sorry instead of being ( where you should be ) glad.'

परोपकरणीकृत-भृत 'serving as the *instrument* of others.' उपकरणीभावमायात्येवंविधो जनः 'such persons become helping *instruments*.'

चक्रवृद्धिः 'compound *interest*.' सरला वृद्धिः 'simple *interest*.' पंचकेन शतेन, पंचोत्तरं शतं 'interest at five per cent.' दृष्टं युष्माभिः कथारसस्याक्षेपसामर्थ्यं 'you have seen how the *interest* of the story made me disgress.' स्वार्थपर, स्वार्थदृष्टि 'looking

## LAN

to one's own *interest*. अतिरमणीयं कथावस्तु 'the subject-matter of the story is very *interesting*.' पक्षपातिज्ञौ आवामन्योः 'we two are (respectively) *interested* in these two.'

न चेदन्यकार्यातिपातः 'if it should not *interfere* with other duties.' अव्यापारेषु व्यापारं स करोति 'he *interferes* in matters not his own.'

मैनमन्तरा प्रतिवधनीत 'do not *interrupt* him.'

काले काले, अन्तरा अन्तरा 'at *intervals*.'

श्रमसहिष्णु, जितश्रम 'inured to fatigue.'

नायमेकान्तो नियमः 'this is not an *invariable rule*.'

रामस्य दैवदुर्नियोगः कोपि 'it was a sad *irony* of fate in the case of Rāma.'

## J

परिहासविजल्पित, नर्मभाषित 'uttered in *jest*.'

अध्वसंजातखेदात् 'on account of the fatigue of *journey*.' उत्थाय पुनरवहत् 'he resumed his *journey*.' सप्ताहगम्योऽध्वा 'it is only a week's *journey*.'

स्वगृहनिविशेषमन् वस 'stay here just as in your own house.'

स्वपुत्रनिविशेषं संवधित 'brought up just like one's own sons.'

## K

जानुभ्यां अवनी गम् or पत् 'go or fall on the *knees*.' जानु-दध्न-द्वयस-मात्र 'knee-deep.'

भृकुटि बंध् or रच्, भृवी संकुच् or भिद् 'knit the *eyebrow*.'

वृद्धिर्यस्य वलं तस्य 'knowledge is power.' तदात्यया भुवि प्रये, तदात्ययां जगाम 'became known by that name.'

## L

चिन्ताशतैर्वाध्यमान अभिभूत 'labouring under hundreds of *anxieties*'

प्रतस्थे स्थलमार्गेण-वर्तमना 'proceeded by land.'

अलसेक्षण 'with *languishing* looks.'

## LIE

एष ते जीवितादधिः प्रवादः ‘this talk will last through life.’ कतिपयदिवसस्थायिनी यौवनश्रीः ‘the bloom of youth lasts for a few days.’ कालान्तरक्षमा माला ‘a garland capable of lasting for a long time.’

आर्गलानिरुद्धं पक्षद्वारं ‘the postern door was on the latch.’

किमिति चिरायितं त्वया, वेलातिक्रमः कृतः ‘why are you late.’

मुहूर्तं तत् आस्तां, तिष्ठतु तावत् ‘lay it aside for a while.’

विषयसुखनिरतो जीवितमत्यवाहयत् ‘led a dissolute life.’ चित्रकूटयायिनि वर्तमनि ‘on the way leading to Chitrakuta.’ अयं पत्था नदीमुपतिष्ठते ‘this way leads to the river.’

अनुदिवसं परिहीयसेऽडगैः ‘you are growing leaner and leaner day by day’ (you are gradually wasting away). मदलेखया दत्तहस्तावलंबा leaning on Madalekhà’s arm. वामहस्तोपहितवदना ‘leaning her face on her left hand.’

त्र्यवराः साक्षिणो ज्ञेयाः ‘there should be at least three witnesses.’

अस्मास्ववहीनेषु ‘we being left behind.’ शान्ते पानीयवर्षे ‘when it left off raining.’

सुखमुपदिश्यते परस्य ‘it is easy to advise or read lectures to others.’

लब्धावकाश, प्राप्तावकाश, निव्यापार, लब्धक्षण ‘being at leisure.’

परित्रायस्वैनां मा कस्यापि तपस्विनो हस्ते पतिष्यति ‘secure her lest she fall into the hands of some ascetic.’

भूमिसात्कृ ‘to level to the ground.’ दरिद्रसनतां नीत-गमित reduced to the level of the poor.’

मनुष्याः स्वलनशीलाः ‘man is liable to err.’

यदत्रावसरप्राप्तं तत्र प्रभवति भवती ‘your ladyship is at liberty to do what befits the occasion.’ बन्धे मोक्षे चाधुना साते प्रभवति ‘now she is at liberty to detain or set you free.’

सर्वया त्वमेवात्र दोषभाक् ‘the fault lies with you entirely.’ सखीगामी अयं दोषः ‘this fault lies with my friend.’

## MAS

प्राणयात्रा-धारण-रक्षणं ‘support of life.’ साधुवृत्तं ‘leading a virtuous life.’ दशान्तराणि ‘the vicissitudes of life.’

अनया दृष्ट्या ‘considered in this light.’

एवमादि ‘this and the like.’ यस्ते छन्दः, यद्भवते रोचते ‘just as you, like.’ कामचार, स्वच्छन्द, स्वैरित्, कामवृत्ति ‘doing as one likes.’ कामरूपः ‘taking what form he likes.’ यथाभिलिपिं क्रियतां ‘do as you like.’ स न तस्या रुचये वभूव ‘he was not to her liking.’

अत्प्रविषय ‘of narrow limit (scope).’ तस्य यश इयत्तया परिच्छेत्तु नालं ‘no (definite) limit can be set to his fame.’ न गुणानामियतया ‘not through the limited nature of merits.’

यावदहं ध्रिये ‘as long as I live.’ वन्यफलैः शरीरवृत्तिं निर्वर्तयति ‘lives on wild fruit.’ स्माते काले ‘within living memory.’

राजकुले-राजे-निविद् caus. ‘to lodge a complaint,’ ‘to file a suit.’

नयनैः-दृष्टिभिः-पा, निधैः ‘to look intently at.’ तत्साहसाभासं ‘that looks like wantonness.’ जनन्या मे योगक्षेमं वहस्व, जननीमवेक्षस्व-चित्तय ‘look after (look to the well-being, take care of) my mother.’

विगतासुर्वभूव, प्राणैस्हीयत ‘he lost his life.’ मित्रैवियुज्यते ‘he loses his friends.’ उन्मार्गामो अभूत् ‘he lost his way.’ व्युताधिकार-अधिकारभ्रष्ट ‘who has lost his office.’ किकर्तव्यताप्रतिपत्तिमूढ़ ‘being at a loss what to do.’

उपनम्, उपस्थां ‘fall to the lot of.’ तव दुःखमुपनमेत् ‘misery will be your lot.’ कस्यात्यन्तं सुखमुपनतं ‘to whose lot (share) does perpetual happiness fall.’

## M

दोषमपि गुणत्वमुपपादयितुं ‘to make the best of a bad matter.’ लक्ष्यभेदः ‘hitting the mark.’

अप्रभुरस्मि आत्मनः, न प्रभवाम्यात्मनः, गात्राणामनीशोस्मि संवृत्तः ‘I am not master of myself.’ सकलशास्त्रपारंगतः, शास्त्रपारदृश्वा-‘who has completely mastered all sciences.’ गतोस्मि सर्वास्वायध,

## MIS

विद्यासु परां प्रतिष्ठां 'you have attained perfect *mastery* over all sciences of arms.'

आवां प्रतिद्वंद्विनौ भवाव 'let us ( two ) make a *match*.' दैत्येभ्यो हरिरलं 'Hari is a *match* for the demons.' अतीत्य-अतिकम्यवृत् 'to be more than a *match* for.' तुल्यप्रतिद्वंद्वि बभूव युद्धं 'it was well-matched fight.'

यर्त्किचित्करमेतत् 'it does not much *matter*.' कि तस्या वृत्तं कस्तस्या वृत्तांतः 'what is the *matter* with her.' कि मम तेन कार्य-कोर्थः 'what *matters* it to me.' सन्निधानस्य अकिञ्चित्करत्वात् 'proximity being not *material*.'

परिणतप्रश्न, कठोरधी 'of matured intellect.'

साकूतं मां निर्वर्ण्य 'casting at me a meaning look.'

प्रत्युद्दया-त्रज्ञाम्-इ 'go out to meet.' प्रत्युत्था, अभ्युत्था 'to rise to meet.' आपः संप्लवन्ते-संभिद्यन्ते 'waters meet.'

तस्य हृदयं स्तेहाद्रीभूतं, स्नेहेनाभ्यव्यंदत 'his heart was *melted* with affection.'

मेधाविन्, धारणावत् 'having a retentive *memory*.' स्मृतिविषयतां-स्मृतिपथं-स्मर्तव्यशेषं-कथावशेषं गम् or नी *pass*. 'to remain only in *memory*.'

एको दोषो गुणसन्निपाते निमज्जति 'one fault *merges* in a collection of good qualities.'

चित्त-मनो-व्यापारः-वृत्तिः 'working of the *mind*.' मनसि उत्-इ or उद्भू, वृद्धौ संजन् 'to cross or occur to the *mind*' आस्तां-तिष्ठन्तु-तावत् प्रथमः प्रश्नः 'never *mind* the first question.'

उत्कंठासाधारणं परितोषमनुभवामि 'I fell pleasure mingled with *egret*.'

मार्गति भ्रष्टः 'missed his way.'

गोत्रस्वलितं 'a *mistake* in calling by name.' तस्माद् गर्दभाद् व्याघ्रविद्या-वृद्धच्या पशवः पलायन्ते 'animals run away from the ass mistaking it for a tiger.'

## occ

✓ आपातरमणीय 'good for the present moment.'

खलः सर्पपमात्राणि परच्छद्राणि पश्यति। आत्मनो विल्वमात्राणि पश्य-  
न्नपि न पश्यति 'the mole thou seest in the eyes of others, but  
not the beam in thine own.'

✓ (तले तालं पश्यति, अनुं पर्वतीकरोति 'he makes *mountains* of  
mole-hills.' )

अस्मात्स्थानात्पदात्पदमपि न गंतव्यं 'don't move even a step  
further.'

कर्मणो गहना गतिः 'mysterious are the ways (working)  
of Fate.'

## N

अपि ज्ञायन्ते ते नामधेयतः 'do you know their names.'

अस्य मातरं नामतः पृच्छेयं 'I shall ask his mother's name.'

✓ नामग्राहं मामाहयति 'he calls me by my name.' वचनेन, वचनात् 'in  
one's name.' वाच्यस्त्वया मद्वचनात्स राजा 'say to the king in  
my name.' मामुहिश्य तस्मै सभाजनाक्षराणि पातय 'salute him in  
my name.'

मानुषतासुलभो लघिमा 'levity natural to mortals.'

दुर्जितवन्धुः 'a friend in *need* (adversity).' स सुहृद् व्यसने  
यः स्यात् 'a friend in *need* is a friend indeed.'

मालती मूर्धनिं चालयति 'Mālatī nods her head.'

ननु शब्दपतिः क्षितेरहं 'I am but a *nominal lord of the Earth.*'

✓ वहुलीभूतमेतद् वृत्तं 'this matter has become *notorious*'  
(known to all).

यत्नादुपचर्यतामसी 'let her be carefully *nursed.*'

## O

✓ स्नेहस्यैकायनीभता 'the sole *object* of one's affection.,  
किमुहिश्य, किनिर्मित्तं, किमपेक्ष्य फलं 'with what *object* in view.

प्रत्यर्थिभूता सा समावेः 'she was an *obstacle* to meditation.'

इलाद्ये गृहिणीपदे स्थिता 'occupying the honourable position  
of a housewife.'

## PAS.

इति तस्य बुद्धौ न संजातं, इति तस्य हृदयं नापतितं ‘this did not occur to his mind.’ समृत्युपस्थितौ इमौ द्वौ श्लोकोऽनेकौ ‘these two verses occur to our mind.’

कस्मिन्नपि पूजार्हे अपराद्धा शकुन्तला ‘S'akuntalà has offended some person worthy of respect.’ तव न कदापि मया विप्रियं कृतं, प्रतिकूलमाचरितं ‘I have never even once offended you.’ शीघ्रकोपिन्, सुलभकोप ‘easily taking offence.’

च्युत-भ्रष्ट-अधिकार ‘dismissed from office.’

प्रकाशं निर्गतः ‘having gone out into the open air.’ तवोपालंभे पतितास्मि, उपालंभपात्रं जाता ‘I laid myself open to your taunt.’

गृहीतावसर, लब्धावकाश ‘seizing an opportunity.’

लोकाचारविरुद्ध, लोकविद्विष्ट ‘opposed to the practice of the world.’

अत्र स्वस्त्र्या वर्ततां भवान्, यथा भिलाषं क्रियतां ‘it is left to your option,’ or choice.

यथाज्ञापयति देवः ‘your Majesty's orders will be obeyed.’ आनुलोम्यं ‘natural order.’ प्रातिलोम्यं, व्युत्क्रमः, विपर्ययः, व्यत्यासः ‘reverse order.’

अपहिये परिश्रमजनितया निद्रया ‘I am overcome by sleep caused by fatigue.’

आनन्दपरिवाहिणा चक्षुषा ‘with an eye overflowing with joy. प्रथमं कुतूहलं सपरिवाहमासीत् ‘my curiosity first overflowed.’

## P

विवर्णभावं प्रेपेदे ‘grew or turned pale.’

शरीरभूता मे शकुन्तला ‘S'akuntalà forms, as it were, a part’ and parcel of my body.’

भूमिकाकल्पनं ‘assignment of parts.’

तस्य नरस्य विशेषं ब्रूहि ‘give the particulars of that man.’

तेनाष्टौ परिगमिताः समाः कथंचित् ‘he with difficulty passed eight years.’ इदं धियः पथि न वर्तते ‘this passes conception.

## PLE

आस्तां-तिष्ठतु तदधुना, यातु किमनेन ' let it pass now.' किमर्थमगृहीतमुद्रः कटकान्निष्कामसि ' why do you leave the camp without ( taking ) a pass.' अमद्रालांचितः ' without a pass.' तथा हृदयवल्लभोऽभिलिख्य कामदेवव्यपदेशेन सखीपुरतोऽपहनुतः ' she passed off the picture of her beloved upon her friend as that of Cupid.' मध्यमांवावृत्तान्तोऽन्तरित आर्येण ' the account of the second mother has been passed over by his honour.'

जालान्तरप्रेपितदृष्टिरन्या ' another peeping through a lattice.'

आज्ञा गुरुणां हृचविचारणीया ' the command of elderly persons is ( to be considered ) peremptory,' should not be called in question.

नाटकं न प्रयोगतो दृष्टं, प्रयोगेणाधिकृतं न दृष्टं ' the drama has not been seen performed ( acted ) on the stage.'

स्थिरप्रतिबन्धो भव ' persevere in your opposition.'

आसन-शरीर-परिचारकः ' a personal attendant,' ' body-guard.' स्नानुभवः ' personal experience.'

यीवनमगेषु सन्नद्धं ' youth has pervaded the limbs.'

ज्ञायतां कः कार्यार्थीति ' ascertain who are the petitioners.'

विरहोत्कंठं हृदयं ' a heart pining away in absence.' स गृहं गन्तुमुदताम्यत् ' he pined for his home.' अन्तःपुरविरहपर्युत्सुको राजषिः ' the royal sage is pining by the separation from his wives.'

पितृस्थाने-भूमी ' in the place of a father.' प्रथमं, प्रथमतः, प्रथमं तावत् ' in the first place.' अपरं च, पुनः, पुनश्च ' in the next place.'

अथिन्, वादिन्, अभियोक्तृ ' a plaintiff.' प्रत्यथिन्, अभियुक्तः, प्रतिवादिन् ' a defendant.'

द्वित्राण्यहान्यर्हसि सोहुमर्हन् ' worthy Sir, please wait for 2 or 3 days.' यदभिरोचते वयस्याय ' just as my friend pleases.' हृदयंगमः परिहासः ' a pleasant joke.' सुखश्रव, श्रुतिसुख, श्रवणसुभग मंजुलस्वन ' pleasing to the ear.'

विहितप्रतिज्ञः-गृहीतक्षणः-अहं ' I have pledged my word.'

## PRI

अनयोर्वृत्तेयं प्रतिज्ञा 'they two thus *pledged* their word.' तव विरूपकरणे तेन सुकृतमन्तरे धृतं 'he has *pledged* his virtue (honour) that he would not harm you.'

— मरणोन्मुख, आसन्नमृत्यु, मुमूर्षु 'on or at the *point of death.*' प्रसवोन्मुखी, आसन्नप्रसवा 'on the *point of delivery.*'

— दासी महिषीपदं ग्राहिता, देवीभावं गमिता 'the maid was given the *position of a queen.*'

तदुभयथापि घटते 'it is *possible* in both ways (both sides are *possible*).'

चिरप्रवृत्त 'being long in *practice.*' सदाचार, सद्वृत्त, साधुवृत्त 'following good *practices.*' कां वृत्तिमुपजीवत्यार्यः 'what profession do you *practise?*' प्रयगः 'practice' as opposed to शास्त्रं—आगमः 'theory.'

— शासनात् करणं श्रेयः, वाचः कर्मातिरिच्यते 'example is better than *precept.*'

स कथयत्यागामिनमप्यर्थं 'he even *predicts* events.'

वरं मुत्युः न पुनरपमानः 'I prefer death to disgrace.'

दौर्हृदलक्षणं दधी 'she showed signs of *pregnancy.*' कठोरगर्भं 'advanced in *pregnancy.*'

त्वयोपस्थातव्यं, सन्निहितेन भाव्यं 'you should be *present.*' समतीतं च भवच्च भावि च 'the past, present, and future.' अर्भिं साक्षये आधाय 'in the *presence of fire.*'

तं वक्षसा परिरभ्य-कोडीकृत्य 'pressing him to the bosom.'

भावितविष्ट्रेगः 'pretending to be affected by poison.' अश्रुतिमभिनयति 'pretends not to hear.' आर्यध्वजिन्-लिगिन् 'pretending to be just.'

साक्षी वाक्यभेदान् वहनकथयत् 'the witness *prevaricated.*'

— प्रक्षालनाद्वि पंकस्य दूरादस्पर्शनं वरं 'prevention is better than cure.'

द्विषामामिषतां ययौ 'fell a *prey* to enemies.'

— प्रथमवयः, नव-अक्षत-यौवनं 'the *prime* of youth.'

## REA

✓ तुतस्ततः, ततः परं कथय 'proceed with your narrative.'  
 ✓ प्रस्तूयतां विवादवस्तु 'proceed with the matter at issue.'  
 प्रवर्त्यतां भगवतो नाश्चाणानुद्दिश्य पाकः 'you may proceed with your dinner-preparations in honour of the worthy Brāhmaṇas.'  
 किनिमित्तं ते सन्तापः 'from what cause does thy excitement proceed?'

क्षुद्रवोधित 'prompted by hunger.' स सदा प्रत्युत्पन्नमतिः,  
 प्रवोदननिरपेक्षः 'he seldom wants a prompter.'

एष सनिकारं नगरान्विरास्यते 'here is this person being disgraced and proscribed from the city.'

द्रुवते हि फलेन साध्वो न तु कंठेन निजोपयोगितां 'good men prove their usefulness by deeds, not by words.'

✓ अनुप्राप्तविधात् 'one who provides for the future.' आपदर्थे  
 ✓ धनं रक्षेत् 'one should provide wealth against times of want.'

स्त्रीयमाना नोत्सिच्यन्ते or अनुद्रुताः 'are not puffed up when praised.' दर्पाध्मात्, उत्सिक्त, अवलिप्त, उद्धत 'puffed up with pride.'

चौरदण्डेन दण्डयेत् 'he should punish (an offender) as a thief.'

## Q

अनियन्त्रणानुयोगस्तपस्विजनः 'ascetics may be questioned without reserve.'

## R

✓ मन्दोप्यविरतोद्योगः सदा विजयभाग्भवेत् 'slow and steady wins the race.'  
 ✓ तद्वचो मम हृदये शर्त्यं जातं 'those words rankle in my heart.'  
 स प्रहारः करालतां गतः 'the wound rankled.'  
 वृत्तान्तेन श्रवणविषयप्राप्तिणा 'by the account reaching (her) ears.' इदं प्रायेण तत्र कर्णपथमायातं-श्रुतिविषयमापत्तिमेव 'this has probably reached your ears.'  
 ✓ प्रत्युत्पन्नमति 'having a ready wit,' 'ready-witted.'  
 परमार्थतः प्रेम 'affection in the real sense of the term.'

## RES

घनी उपगतं दद्यात् (धनं) स्वहस्तपरिचिह्निं ‘the creditor shall pass a *receipt* in his own hand.’

दर्शनप्रतिभूवं ददौ ‘he entered into a *recognizance bond*’

तदहं विद्वै तव स्तवं दमयन्त्याः सविधे ‘I shall, therefore, recommend you to Damayanti.’

नाद्यापि प्रसादं गृहणासि, प्रसन्ना न भवसि ‘you are not yet reconciled.’ वाक्यान्ति प्रतिसमादधाति ‘reconciles statements.’

कृतकालोपनेयः आधिः ‘a pledge to be *redeemed* at a fixed time.’

आत्मवशं नी, वशी कृ ‘*reduce to subjection*’ अस्थिमात्रावशेषं

कंकालशेषं ‘*reduced to a skeleton of bones*’ अपचितं गात्रं ‘a body *reduced in bulk*.’

अत्र पुरावृत्तकथा अनुसन्धेया ‘a reference or allusion is here made to a mythological story.’

भर्तुः प्रतीपं मास्म गमः ‘do not show a *refractory* spirit towards your husband.’

नार्हसि मे प्रणयं विहन्तुः ‘pray, do not *refuse my request*’

तस्य मनो मार्दवमभजुत्, कठिनतामजहात् ‘his heart *relented*.’ स चानुनीतो मदुतामगच्छत् ‘being appeased, he *relented*.’ किमपि सानुक्रोशः कृतः ‘he somewhat *relented*.’

दुःखविश्रामं ददाति ‘gives *relief* to sorrow.’

हृदि एनां भारतीं उपधातुमहैसि ‘please *remember* (lay to heart) these words well.’

पातालं मामद्य संस्मरयतीव भुजंगलोकः ‘this group of gallants as if *reminds* me to-day of Pàtala.’ अये सम्यग्ननुबोधितोस्मि

‘Oh! I am well reminded.’

इति जनप्रवादः-किवदन्ती-श्रूयते, इति प्रवादः ‘there goes a *report*.’

विश्वासप्रतिपन्नं ‘*reposing confidence*’

दोषानपि गुणपक्षमध्यारोपयन्ति, गुणपक्षे स्थापयन्ति ‘represent even faults as merits.’

संवदन्त्यक्षराणि ‘the characters *resemble* one another, agree, coincide.’

## SAL

सागरे नद्यो विलीयन्ते 'rivers are resolved into the sea.'

वामहस्तोपविहीतचदना 'with her face resting on her left hand.' खुरत्रये भर्त कृत्वा 'resting on the three hoofs.' भाग्यायत्तमतः परं 'further than this rests with fate.' सकलरिपुजयाशा यत्र बद्धा सुतेस्ते 'on whom your sons had rested their hopes of overthrowing all enemies.'

हरः स्मरं स्वेन वपुषा नियोजयिष्यति 'Hara will restore to Cupid his body.'

एवं सर्वतो निरुद्धचेष्टाप्रसरस्य मे 'my actions being thus restricted on all sides ( my course being thus hampered ).' अपवादः उत्सर्ग व्यावर्तयितुमीश्वरः 'an exception can restrict the scope of a rule.'

✓ अतः परं पुनः कथयिष्यामि 'I shall resume my story from this point afterwards.'

सस्य चार्यस्य सततं मनसि विपरिवर्तमानत्वात् 'that matter constantly revolving in his mind.'

✓ गमिष्याम्युपहास्यतां 'I shall be ridiculed.'

✓ अवितथमाह प्रियंवदा 'Priyamvadā is right,' 'says rightly.'

न स्त्री स्वातंत्र्यमर्हति 'a woman has no right to independence.'

तत् देवीहस्ते निक्षिपता मया युक्तमेवानुष्ठितं 'I acted rightly in delivering it into the hands of the Queen.'

ते नाभ्युपतिष्ठन्ति गुरुन् 'they do not rise to receive their elders?' उत्तिष्ठमानः शत्रुः 'a rising enemy.'

स्थाने खलु सज्जते दृष्टिः 'it is proper that the eye is riveted.'

प्रथमं गणितमिव तवोत्तरं 'your answer is, as it were, learnt by rote.'

प्रजाः प्रजाः स्वा इव तन्त्रयित्वा 'ruling the subjects like one's own children.'

✓ कियदक्षिण्ठं रजन्याः 'how much has the night yet to run?'

S

✓ सफलीकृतभर्तृपिण्डः '( who showed that ) he had not eaten his master's salt in vain.'

## SHA

- ✓ का कथा गणना (with loc.), कथैव नास्ति with प्रति 'what need we say of.' जनप्रवादः 'popular saying.' तथा च लौकिकानामाभाणकः 'so runs the popular saying,' 'as the proverb goes.'
- ✓ मुद्रां परिपालयन् उद्घाटय दर्शय 'open it, preserving the seal and show me.'
- ✓ प्रत्यक्षीकृ 'to see with one's own eyes.
- ✓ क्रय, क्रयार्थं प्रसारित 'exposed for sale.'
- ✓ कृतज्ञता, कृतवेदित्वं 'sense of obligation.' जरावलुप्तमानावमानचिन्तः 'having lost all sense of honour and dishonour on account of old age.' यौगिकार्थं 'etymological sense.' रूढार्थं 'conventional or popular sense.' अन्वर्थं, यथार्थं, परमार्थतः 'in its true sense.' अन्यथा एषा वीप्सा न चरितार्थी भवति 'else this repetition has no sense' (does not become significant).
- ✓ एकैक, व्यस्त 'taken separately' (सर्वाविनयानामेकैकमप्येषामायतनं, तदस्ति किं व्यस्तमपि त्रिलोचने).
- ✓ कोपोद्दीपनाय अलं or पर्याप्तमिदं 'this will serve to rouse his anger' उपयोगं ब्रज्, स्थाने-भूमौ भू 'to serve the purpose of,' 'serve as.' मरुतः परिवेष्टारः आसन् 'the gods served up food,' इदं पादोदकं भविष्यति 'this will serve as water to wash the feet with.'
- ✓ सार्वाग्निका आभरणसंयोगः 'sets of ornaments fitting all parts of the body.' रत्नानुविद्ध, मणिप्रत्युप्त, रत्नखचित् 'set with jewels.' पदं कृ 'set one's foot on.' मनःधियं-चित्तं वंध् or आधा or सन्निविश् caus. or युज् caus. 'set the heart on.' अन्तेन समयेन परिणतो दिवसः 'by this time the sun had set.' आधी-यतां धर्मं धीः 'set your heart on religious duties. विनाशधर्मसु'
- ✓ विषयेषु मनो मा संनिवेशय 'set not your heart on transient objects.' अचिरप्रवृत्तौ ग्रीष्मसमयः 'summer which has just set in,' गुणा विनयेन शोभन्ते 'virtues are set off by modesty.'
- ✓ व्यवस्थापितवाक्, वाचं व्यवस्थाप्य 'settling what to say.'
- ✓ इति प्रतिपादितमाकुलीभवेत् 'this position would be shaken.'

## STA

✓ स्निग्धजनसंविभक्तं दुःखं 'sorrow shared by dear friends.'  
 केन वाच्येन सह साधारणीकरोमि दुःखं 'with whom else shall I share my grief.'

चर्मिन्, फलकपाणि 'armed with a shield.' खडगचर्मधर 'having a sword and shield.'

तयनोपात्तविलोकितं, साचिवीक्षणं, अपांगदृष्टिः, कटाक्षः 'a side-long look.'

विदूषकं संज्ञां लंभयति 'makes a sign to Vidūshaka.' अर्थवत्, सार्थ, चरितार्थ, अर्थयुक्त, अन्वर्थ 'significant.'

सीदति मे हृदयं 'my heart sinks down' प्रवलपिपासावसन्नानि अंगकानि 'limbs sinking down through excessive thirst.' तस्य धैर्यमहीयत, स लुप्तस्खलितधैर्यः 'his heart sank within him.'

मया रथस्य मन्दीकृतो वेगः 'I have slackened the speed of the chariot.'

शिथिलितप्रयत्नाः, श्लथोद्यमाः 'who have slackened their efforts.'

मन्यरविवेकं चेतः 'a mind slow to discriminate.' प्रत्यभिज्ञान-मन्थर 'slow in recognizing.'

पराभवो मम हृदि प्रत्युप्तं शल्यमिव, न्यक्कारो हृदि वज्रकील इव मे—तीव्रं परिस्पन्दते 'I am smarting under the defeat' (the defeat is rankling in my heart).

बधिरान्मन्दकर्णः श्रेयान् 'something is better than nothing.'

वक्तुं सुकरमिदमध्यवसातुं तु दुष्करं 'it is sooner said than done.'

तन्तुनाभः स्वत एव तन्तून् सृजति 'the spider spins out its web (threads) from itself.'

सोल्लास, प्रमुदितचित्त 'in high spirits.'

मिषतां नः आभिषं आच्छिनति 'snatches away the prey in spite of our looking on.'

चारचक्षुर्महीपालः 'the king sees through spies.'

उपक्रोशमलीमसैः प्राणैः किं 'what is the use of life stained by infamy (ignominy)?'

संशयस्थं जीवितं तस्य, स संशयितजीवित आसीत्, जीवितं संशयदोलाधिरूढं 'his life was at stake.'

## SUP

वचनीयमिदं व्यवस्थितं 'this will remain a *standing stigma* (on me).' कुठित-प्रतिहत-रुद्ध-गति 'at a *stand-still*.'

इदं सोपपत्तिकं न भाति 'this does not stand to reason.' उब्धप्रतिष्ठः 'who has obtained a *standing*.' पुलकित, रोमाचित with the hair standing on end.'

यात्राभिमुखं प्रवृत् 'to *start on a journey*.' अभिवृगतयः शब्दं उहते मृगाः 'not *starting aside*, the deer hear the sound.' सचकित 'with a *start*.'

अविदितगतयामा रात्रिः 'night, the watches of which *stole away* (imperceptibly glided away).' शनैनिद्रा निमीलितलोचनं माम-कार्षीत् 'sleep gently *stole upon my eyes*.'

ज्वलति चलितेन्धनोग्निः 'when the fuel is *stirred* the fire blazes up.'

नैतावता पीडा निष्क्रामति 'the evil does not *stop here*.'

मुखे चपेटां दा 'to *strike on the face*.' चित्ते भयं जनयति 'strikes fear in the mind.' बद्ध-प्रबद्ध-मूल 'striking deep root.' तस्य हृदयं प्रस्पर्श विस्मयः 'he was struck with wonder.' तद्धि प्रसिद्ध-तरेण प्रयोगेण शीघ्रं वुद्धिमारोहति, प्रसिद्धिवलेन प्रथमतरं प्रतीयते 'being used in its most general sense, it easily strikes the mind.'

जर्जरितकर्णविवरः-जर्जरीकृतकर्णपटुः-नादः 'a sound stunning the ears.'

सा देवीशब्देनोपचर्यते 'she is styled (treated as) Queen.'

पितुरनन्तरमुत्तरकोशलान्समधिगम्य 'succeeding his father as sovereign of the North Kos'ala.'

यदि नावसीदति गुरु प्रयोजनं 'if any important duty should not suffer.' खलः करोति दुर्वृत्तं तद्वि फलति साधुषु 'a wicked person commits a fault, and a good man suffers for it.'

आतपलंघनात् 'from a sun-stroke.'

पुनरुक्ततां नी 'to render *superfluous*.' अभिव्यक्तायां चंद्रिकायां कि दीपिकापौनरुक्त्येन 'when there is a clear moonlight, torches are *superfluous*.'

## TIG

अश्वमेवसहस्रेभ्यः सत्यमेवातिरिच्यते-विशिष्यते 'truth is superior to thousands of horse-sacrifices.'

✓ कथं जीवितं धारयिष्यामि 'how shall I support my life?'  
न ह्ययं मन्त्रः स्वातंत्र्येण कर्त्तिदपि वादं समर्थयितुमृत्सहते 'this hymn cannot by itself support any theory.'

नियम्य शोकावेगं 'suppressing the emotion of sorrow.'

✓ विकारस्य गमनीयास्मि संवृत्ता 'I am made susceptible of an emotion.' विकारी यौवनं 'youth is susceptible.'

'बृतद्वैधीभावकातरं मे मनः' 'my mind is held in suspense and hence anxious.'

विहगाः समदुःखा इव चक्रुशुः 'the birds screamed as if out of sympathy.'

## T

✓ भिन्नरुचिहिं लोकः 'tastes differ,' 'different men have different tastes.'

निर्गन्तुं सहसा न वेतसगृहाच्छक्तोस्मि 'I am unable to tear myself off from the cane-bower.' विललाप विकीर्णमूर्धजा 'she tore her hair in grief.'

गमयती रजनीं विषाददीर्घतरां 'passes the night grown tedious on account of dejection.'

✓ शास्त्रे प्रयोगे च मां विमृश 'test me in theory and practice.'

✓ अनुग्रहीतोस्मि, महानयं प्रसादः '(I) thank you,' 'thanks.'

द्वावप्यागमिनौ प्रयोगनिपुणौ च 'both are well-versed in theory and practice.'

नगरगमनाय मर्ति न करोति 'he does not think of going to his capital.'

सखीमुखेनोचे 'spoke through her friend.'

अपत्यमन्योन्यसंश्लेषणं] पित्रोः 'a child is the mutual tie of parents.'

अतिपिन्डेन वल्कलेन नियन्तितास्मि 'I am chained down by this tight bark-garment.'

## VER

समयः स्नानभोजनं सेवितुं 'it is high *time* to bathe and take our meals.' कालानुवर्तिन् 'a time server.' नैवं वारान्तरं विधस्यामि 'I shall not do so another *time*.' अनवसरग्रस्तोथिभावः 'begging is out of *time*.' अकालक्षेपेण अविलंबितं, अकालहीनं 'without loss of *time*.'

अमुष्य विद्या रसनाग्रनंतरंकी, समस्ता एव जिहाप्रेऽभवन् 'learning danced on the *tip* of his tongue.'

धारासारैर्महती वृष्टिर्वभूव 'it rained in *torrents*.'

शतसंख्या मामियं स्पृशति 'the number 100 *touches* me home.' हृदयं संस्पृष्टमुक्तंठया 'the heart is *touched* with anxiety.'

मित्राणां तत्त्वनिकषग्रावा विपत् 'adversity is the *touch-stone* of (the sincerity of) friendship.'

ग्राहकैर्गृहचते चौरः पदेन 'a thief is *traced* out by his foot-steps.'

ब्रह्मशब्दस्य व्युत्पाद्यमानस्य 'when the word *Brahma* is *traced* (to its root).'

क्षणाद्वर्त्मनः 'from the *trodden* (beaten) path.'

परन्तपो नामा यथार्थनामा 'Parantapa *truly* so called.' द्रुव-सिद्धरपि यथार्थनाम्नः 'of Dhruvasiddhi true to his name.' '*truly* so called.'

उपकारः प्रत्युपकारेण निर्यतियितव्यः 'one good *turn* deserves another.'

## U

असमर्थित, अतर्कित, अतर्कितोपनत 'unexpected.'

समवायो हि दुस्तरः, संहितिः कार्यसाधिका 'union is strength.'

ज्योतिःशब्दस्तेजसि प्रयुज्यते 'the word *jyoti*: is used in the sense of Light.' ज्योतिःशब्दो ज्वलन एव रूढः 'ज्योतिः is conventionally used for fire.' अनुपभुक्तभूषण 'not used to ornaments.'

## V

रणधुरां वह्, समरशिरसि वृत् 'to lead the *van*.'

वाचिकं शब्दाख्येयं 'a verbal message.'

## WOR

✓ वारव्यवहारः ‘a verbal ( oral ) discussion.’

लोक-व्यवहार-दृष्टचा ‘from a worldly ( practical ) point of view.’

निर्बूद्धस्तेऽपत्यस्नेहः ‘thy parent affection has been fully vindicated or shown.’

## W

✓ कालः कश्चित्प्रतीक्ष्यतां ‘wait for some time.’ सहस्र मासद्वयं ‘wait for two months.’

स्फुर्लिङ्गावस्थया वहिरेधापेक्ष इव स्थितः ‘there is fire in the state of a spark ( only ) waiting for fuel.’

✓ त्वत्तो न किमपि परिहास्यते ‘nothing will be wanting to you.’

न कामचारो मयि शंकनीयः ‘do not suspect me of wantonness.’

सूर्यातपं सेव् ‘warm oneself’ ( in the sun ). अग्न्यातपं सेव् ‘warm oneself at the fire.’

वृद्धिक्षयी ‘waxing and waning.’

अन्तरा ‘on the way.’ परिपन्थीभू ‘stand or come in the way.’ किं स्वातन्त्र्यमवलंबसे ‘do you have your own way?’

सर्वत्र नो वार्तमवेहि ‘know that we are doing well in every respect.’ युज्यते, वाढ, तथेति उक्त्वा ‘saying very well.’

छन्दोनुवृत्तिः ‘acting according to another's whim.’

✓ ईश्वरेच्छा वलीयसी, प्रभवति भगवान् विधिः ‘God's will be done.’ वलात्, हठात्, अकामतः ‘against one's will.’

अयशः प्रमूळं ‘the ignominy was wiped out.’

कुंठितमतिः आसीत्, निरुत्तरीकृतः ‘he was at his wits' end.’

कष्टमध्यापनः ‘in a woeful plight.’

नैतच्चित्रं-किमत्र चित्रं ‘it is no wonder,’ what wonder is there?’

सत्य-पालित-संगरः-सन्चः ‘true to, or keeping one's word.’

लघुसन्देशपदा सरस्वती ‘a briefly-worded message.’ सम्यग्यथित-साधुविन्यस्तपद ‘well worded.’ करुणार्थग्रथित ‘pathetically worded’

## YIE

त्वं मम जीवितसर्वस्वीभूतः ‘you are my all-the-world’ (the all-in-all of my life). लौकिकज्ञ ‘knowing the ways of the world.’

न तर्हि प्रागवस्थायाः परिहीयसे ‘you are not then *worse off*, or in a *worse condition than before*.’

अनुरूपभर्तृगामिनी ‘having a husband *worthy* of herself.’  
वैरसाधनं-निर्यतिनं ‘*wreaking* revenge.’

## Y

बाढ़, अथ कि ‘*yes*’ तथेति उक्त्वा ‘saying yes.’  
वैतसीं वृत्ति आश्रि ‘to yield to a superior foe.’

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## SENTENCES FOR CORRECTION

प्रश्नांक

अरण्येऽधिवस्तुं यतय इच्छन्ति ।

सन्यासी वहो दिनान्येकस्थाने नावसेत् ।

यद्वामादन्तरेणायोध्या शून्या दृश्यते तत्कैकीवचनस्य परिणामः ।

अस्य गिरेभितो वहोऽशमानः सन्ति ।

अस्य वर्तमनः परितः पलाशवृक्षा दृश्यन्ते ।

हो धिङ् मेऽन्यायाचरणं कुर्वते ।

स एवं विचारयन् सुकुला रात्रिव्यतीयाय ।

दुर्योधनः पाण्डवान्नास्ति हयत् ।

शत्रुवे वाणानहं क्षिपामि स तु महयं दृशदो मुंचति ।

मम वचनं स न विश्वसिति ।

सर्वेभ्यः पुत्रेभ्यो गोपालः पितुः प्रेष्ठः ।

सर्वाभ्यो नदीभ्यो भागीरथी द्राघिष्ठा ।

स भोजनादनु वहिरगच्छत् ।

संसारसुखानि केवलं दुःखस्थानमस्तीति साधोरन्तरेण को जानाति

इर्यं नगरी त्रयः क्रोशो आयता ।

घनिनं द्रव्यं याचितं भिक्षुकैः ।

अंभोनिधि सुधा ममंथे देवैः ।

तेषां मे च सख्यमस्ति ।

अथं वित्तसंबंधस्त एव ।

तां वाचानय मा वा तत्र नय ।

हे जगन्नाथ मे सर्वाणि पापानि क्षमस्व ।

ताः स्त्रिय आत्मनो निन्दनंति ।

सा युवतिरोत्मानं हतप्रायाममन्यत ।

कुद्धः पुरुषः शिलायामप्यविशेते ।

गोपालो वा रामोहं वा त्वं तत्कार्यं करिष्यथेति मां भाति ।

पथिक उत्थिते सति तस्य सार्धमहमगच्छम् ।

समागतेषु वालेषु तान्फलानि दातुमारभस्व ।

तस्मिन् राजनि वसुधामीशाने न कोऽपि सामन्तस्तमभिर्भवितुं येते ।

अजासु क्षेत्रं नीयमानासु ताः शस्यमखादयत् ।

भायथा आकोशन्त्याः सा भव्रा प्रतिपिद्धा ।

दंभश्च पैशुन्यं च सदा गर्हणीयोँ ।

रूपवतीभार्या सदा प्रीतिपात्रा भवति ।  
 पिता च माता च वाढ़न्वये परिपालनीयः ।  
 यत्स एवमुवाच तत्स्य दोष एव ।  
 यत्क्रीर्यमित्याचक्षते तत्प्रकृतिरेव खलानाम् ।  
 अन्येषां पुत्राणां राम एव पितुः प्रेयानासीत् ।  
 त्वं भम प्राणानामपि प्रियतरा अतस्त्वां सर्वं कथयामि ।  
 अहं तत्र गन्तुं न शक्नोमि हि मध्ये नद्यायातवती ।  
 वरं भिक्षां याचित्तुं न तु परसेवाविधिम् ।  
 अहं वा त्वं तच्चकार ।  
 स गृहं प्रत्यागतो वा नेति मां सत्वरं निवेदय ।  
 राज्ञापराधिनं शता रूपकां दण्ड्याः ।  
 ईद्रः स्वयशः किन्नरमिथुनैगणियामास ।  
 प्रासादस्य परितोऽमात्रं भिक्षुकान् स्थापयति राजा ।  
 क्षुधितेन वत्सेन पथः पायय तमन्नं वा खादय ।  
 राज्ञी वनात्पुष्पाणि दासीरानायथत् ।  
 अहं भम भित्रं मा पारितोषिकमशपयम् ।  
 गुणिषु पूजास्थानं गुणा एवास्ति न लिंगं वा न वयः ।  
 तस्या नार्या अवलोकनस्य पात्रं ते नरा वभूव ।  
 अत्र विषये ईश्वरो न दोषास्पदः ।  
 सा तपस्विनी मत्कृगपात्रं जातम् ।  
 गोविदस्तस्य भार्या च स्तुत्यचरिते स्तः ।  
 तपो दमो निःस्पृहता च सर्वे अमी यतिषु प्रशस्याः ।  
 ऋते रामं जनकः कमपि नृपं शिवधनुर्भर्जयितुं न शशाक ।  
 अयं पर्वतोस्य ग्रामस्योत्तरः ।  
 रामस्य पूर्वं गोविद आगच्छतु ।  
 तं दिवसमारभ्य भम भनः पयकुलं जातम् ।  
 पुत्रविवाहस्यानन्तरं पिता ग्रामस्य वहिरावसर्थेऽध्युवास ।  
 स शिष्येणोपनिषदं वेदयामास ।  
 स्वामिना भूत्येन धेनुं पयो दोहयते ।  
 भिक्षुकं श्रेष्ठिनं धनं याचयनि ।  
 स नरः पादस्य खंजः अयं तु नयनस्य काणः ।  
 स जंबुद्धीपं नावि गतः शकटे च प्रत्यागतः ।  
 यज्ञदत्तः कुण्डिनपुराय प्रेषितः स मासडये प्रत्यागमिष्यति ।  
 रथस्य एव चहु शोभसे तत्कृतमत्यादरस्य ।  
 हिरण्यकश्चित्रग्रीवस्य प्राणा आसन् ।

गोविदो यूयं चैतदकुरुताम् ।  
 अहं ते वीराश्च शत्रून् पराजयन् ।  
 त्वमहं गोपालसूनवश्च तत्कृत्यं कुर्यात् ।  
 अयं वटुस्ते ब्राह्मणा वा ग्रामं गच्छतु ।  
 यूयं वयं वा नदीं गमिष्यथ ।  
 अतस्त्वां दूरादेव नमः ।  
 इमां वार्तामिहं वयस्यां केथयामि ।  
 यदि स त्वया पाठं नाध्यापयति तर्हि मा तन्निवेदय ।  
 देवाः स्वभयकारणं ब्रह्मणमाचल्युः ।  
 तस्मै अहं दूतं प्रहितवान्, किन्तु पाटलीपुत्राय न कोप्यद्यापि विसृष्ट ।  
 अयं नरश्चौराणामतीव विभेति ।  
 मम गमनस्य प्रागेव' स गतः ।  
 अलं तं वहु ताडधितुं सोऽत्यशक्तः ।  
 अस्य पुस्तकस्य रामाय प्रयोजनं नास्ति ।  
 ये यतयोऽरण्येऽधिवसन्ति तेभ्यो नृपानुग्रहस्य क उपयोगः ।  
 भक्तिं देवो रोचते ।  
 अहं देवदत्तस्य शता रूपकं धारयामि ।  
 स मयि हृहयति नाहं तस्मा अधिद्वृह्यामि ।  
 न किमपि त्वामधुना प्रत्याशृणोमि ।  
 राजस्योपरि चण्डवर्मा शास्ति ।  
 अहं शत्रुं हत्वा स प्रत्याजगाम ।  
 रामो रावणं हत्वा विभिषणो लङ्काराज्ये स्थापितः ।  
 त्वया प्रातरेव गां पयो दोग्वव्यमिति तमादिशन् रामोऽन्नागतवान् ।  
 गौतमीं वर्ज सर्वे निष्कान्ताः ।  
 अश्मभिर्धातं स शत्रुभिर्हतः ।  
 रामाय द्वौ पुत्रावास्ताम् ।  
 प्रभवति निजाय कन्यकाजनाय महाराजः ।  
 वासुकिः पातालतलस्येष्टे ।  
 मामग्रे किं तिष्ठसि ।  
 अस्य पर्वतस्य पूर्वं महावापी वर्तते ।  
 अस्मादुत्तरतस्तु रौद्रं इमशानम् ।  
 दिवसे त्रिः संध्यामुपासीत ।  
 वर्षत्रये दशकृत्वोऽपि मम गृहे त्वं नागच्छः ।  
 उपवनादक्षिणेनार्त्तरवं श्रुत्वा दुःखितान् शरणं प्रत्यंशृणोत् ।  
 अधुना सुवृष्टिर्भवति चेत्सुभिक्षं सर्वत्राजनिष्ट ।

अपि नाम स राजास्मत्समीहितं संपादयिता ।

अहं हृषिः पथिः महान्तं भुजंगं ददर्श ।

अत्र विषये तव सन्देहो माऽभूत् ।

मा चौरानभष्ट ।

यद्यहं तत्र बभूव तदा त्वं भ्रातुः सार्धं मा कलहमकृथा इति तमस्यम्  
स्वपुत्रं यथा अन्येषां पुत्रेभ्योऽपि प्रीतिः कर्तव्या ।

अशीतिदिवसा यावत्स भूत्यो मामसेविष्ट ।

यावद्वन्मीश्वरेणास्मान् दीयते तस्मिन्सन्तोषो मान्यः ।

ते रथे कुमुमपुराय यातवल्तः ।

सो मृतवतीत्याकर्ण्णाहं दुःखितो जातवान् ।

शिशुना भाषितं स्मितं च पित्रोरानन्दोत्पादकम् ।

अयं मम चिरन्तनो वयस्यो भवितव्यः ।

त्वय्यस्माङ्गशासति कथमस्माभिरभिभूतं भाव्यम् ।

कुमन्त्रिणा नूपसभा न प्रवेष्टव्यम् ।

गोपालो नाम वयस्येन सहागच्छम् ।

जितोसौ मया षोडशसहस्राणां रूपकाणाम् ।

कांचीनाम नगर्या धनमित्रनाम वणिगवसत् ।

सुवर्णपुरं नाम नगरे द्वौ कौलिकौ वयस्यभावेन आवसतः ।

चन्दनमिव शीतले कदलीगृहेऽपि सा निर्वृत्तिं नालभत ।

रामेतिनामा दशरथस्य पुत्र आसीत् ।

उपला इव शत्रुघ्नस्मानवस्कन्दस्तु वयं किं कुर्यन्तेति न जज्ञिम  
सुरगुरुमिव प्रज्ञस्यास्य त्राहृणस्य दक्षिणां किं न दत्ते ।

तव च मे च सख्यमस्ति ।

चेत्वं मम कार्यं करोषि त्वामहं मुद्रिकाशतं दास्यामि ।

सा नारी रविरिव भ्राजमानं सुतमलब्धं तु इयं बहुकुरूपम् ।

अश्वमारोढुं मे रोचते ।

त्वामावस्थातुं कथमहमनुमंस्ये ।

अहं त्वामेतत्कर्तुमिच्छामि ।

इमं ग्रंथं वाचयितुं न शक्यते ।

इममाग्रवृक्षमधः पातयितुं न सांप्रतम् ।

वरं देशमपि त्यक्तुं न तु नीचसेवां विधातुम् ।

दशरथाय त्रिभार्यभ्यः पुत्रचतुष्टयमुदपादिः ।

विजयतु भवान् य एवं जनानानन्दयः ।

एनां भवतेऽनुरक्तां किं निष्कारणेन त्यजसि ।

इमं दिवसमारभ्य मासाद्विजयादशमी भवति ।

# A GLOSSARY

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## Sanskrit-English

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अ

अशुमालिन् <i>m.</i> the sun.	
अकलित् <i>a.</i> incomprehensible, not known.	
अकिञ्चनत्वं being penniless.	
अक्षयत्वं indestructibility.	
अगुणः a bad quality.	
अगृद्धन् <i>a.</i> not covetous.	
अग्निसात्कृ 8 <i>U.</i> to consign to the flames, to burn.	
अग्रजन्मन् <i>m.</i> a Brâhmaṇa.	
अग्रणी a leader.	
अग्न्य <i>a.</i> best.	
अधं <i>sin.</i>	
अंकः a speck, spot.	
अंकुरः a sprout.	
अंग a component part.	
अंगरागः a scented cosmetic.	
अंगुलि <i>f.</i> a finger.	
अंगुलीयकः-कं a ring.	
अचिन्तनीय <i>a.</i> incomprehensible, inconceivable.	
अज <i>a.</i> not born.	
अंजनं collyrium.	
अतिक्रान्त <i>p. p.</i> past.	
अतिगर्हित <i>p. p.</i> very blamable.	
अतिप्रसंगः excessive rudeness.	

अतिभूमिः excess, climax.	
अतिमात्रं <i>adv.</i> excessively.	
अतिमुक्तलता the Mâdhavî or vernal creeper.	
अतियन्त्रणा over-constraint.	
अतिलोल <i>a.</i> very frail.	
अतिलोहित <i>a.</i> very red.	
अतिहेपण <i>a.</i> most shameful.	
अत्यादरः excessive respect.	
अत्रान्तरे <i>adv.</i> in the meanwhile.	
अदूरवर्तिन् <i>a.</i> not distant.	
अधिक्षिप्त <i>p.p.</i> reviled, traduced, abused.	
अधिज्य <i>a.</i> well-strung.	
अधिराजः a supreme or paramount lord.	
अध्वरः a sacrifice.	
अनंगः Cupid, bodiless one.	
अनतिपात्य <i>a.</i> not to be delayed.	
अननुदार <i>a.</i> having no suitable wife..	
अनन्तर <i>a.</i> contiguous, neighbouring.	
अनपायिन् <i>a.</i> imperishable.	
अनम्र <i>a.</i> unbending haughty.	
अनर्घत्वं being invaluable.	
अनवर्गीत <i>p. p.</i> not censured.	

अन्

अभि

अनातप <i>a.</i> cool, protected from heat.	
अनातुर <i>a.</i> not sick or fatigued.	
अनात्मज <i>a.</i> foolish, silly.	
अनादि <i>a.</i> having no beginning.	
अनामयं health.	
अनायास <i>a.</i> easy.	
अनिर्वृत <i>a.</i> distressed, sorry.	
अनीश <i>a.</i> having no control or mastery.	
अनुगृण <i>adv.</i> favourably, so as to please one.	
अनुचरः a follower.	
अनुजः a younger brother.	
अनुत्तम <i>a.</i> unsurpassed.	
अनुत्सेकः absence of pride.	
अनुत्सेकिन् <i>a.</i> not puffed up.	
अनुपक्रम्य <i>a.</i> incurable.	
अनुपधि <i>a.</i> guileless.	
अनुवन्धः course, flow, continuity.	
अनुमित <i>p. p.</i> inferred, guessed.	
अनुविद्ध <i>p. p.</i> intertwined, over-spread.	
अनुवृत्ति <i>f.</i> complying or obedient spirit; experience of the past.	
अनृतं untruth.	
अन्तरात्मन् <i>m.</i> the inmost soul.	
अंतरायः an obstacle, impediment.	
अन्तरिक्षं the sky.	
अन्तरित <i>p. p.</i> disappeared, departed.	

अन्तर्लीन <i>p. p.</i> latent, hidden.	
अन्तर्वेदिः the Doab or district between the Ganges and Yamunā rivers.	
अपकारिन् <i>a.</i> one who does ill.	
अपचारः improper conduct.	
अपदेशः a pretext, colour.	
अपयशस् <i>n.</i> ignominy, ill-repute.	
अपरिसमाप्त <i>p. p.</i> unceasing, un-ending.	
अपबादः censure.	
अपहस्तित <i>a.</i> abandoned, thrown away.	
अपुनरुक्त <i>a.</i> not repeated, new and new everyday.	
अपूर्व <i>a.</i> new, the like of which did not exist.	
अपोहनं reasoning power.	
अप्रतिभट <i>a.</i> unrivalled, having no rival.	
अप्रतिविधेय <i>a.</i> irremediable.	
अप्रतिहत <i>p. p.</i> intact, unmarred, unimpaired.	
अप्रत्यय <i>a.</i> diffident.	
अप्रमेय <i>a.</i> innumerable, abundant.	
अवला a woman.	
अवज्ञूः the God Brahmā.	
अभिख्या beauty, splendour.	
अभिगमनं sexual intercourse.	
अभिजनः noble descent.	
अभिज्ञानं a token of recognition, souvenir.	

## अभि

## अश

अभिनव *a.* new, fresh, blooming.  
 अभिनिवेशः application, devotion, intentness.  
 अभिमत् *p.* *p.* liked, dear, desired.  
 अभियुक्तः a learned man.  
 अभियोक्तृ *m.* an invader.  
 अभिरमणीय *a.* very charming.  
 अभिलापः a desire, longing for.  
 अभिव्यक्त् *p.* *p.* clear, very distinct.  
 अभिषेण्य ( denom. ) to face or encounter an army.  
 अभि ( ति ) सन्धानं cheating, deceiving.  
 अभ्यवहार्य food, eatable ( lit. ) that which is fit to be eaten.  
 अभ्यागत् *p.* *p.* come as a guest.  
 अभ्युपेत् *p.* *p.* undertaken.  
 अमंगलं an evil, an evil thought.  
 अर्मषित् *a.* enraged, exasperated  
 अमल *a.* pure, white.  
 अमानुष *a.* superhuman.  
 अमानुषी an irrational female.  
 अमोघ *a.* infallible, unfailing.  
 अंबुदाहः a cloud.  
 अयस् *n.* iron.  
 अरुणः charioteer of the sun.  
 अरुधती wife of Vasiṣṭha.  
 अर्जनं acquisition.  
 अर्थ् *with* सं 10 A. to consider, imagine ; *with* प्र to pursue.

अर्थ्य *a.* significant, not deviating from the sense.  
 अर्हत् *a.* deserving, worthy.  
 अल्पमेघस् *a.* foolish, dull-witted.  
 अवकल्प्य *a.* fit to be thought of or conceived.  
 अवकाशः ground, room, scope.  
 अवक्षयः destruction, decay, sinking, drooping.  
 अवताडनं crushing, treading.  
 अवद् *a.* fit to be condemned.  
 अवघूत् *p.* *p.* spurned, disdainfully slighted.  
 अवपातः a pit for catching game.  
 अवमानिन् *a.* slighting, disregarding.  
 अवयवः a member.  
 अवलोकिता name of a maid servant.  
 अवसन्न *p.* *p.* ended, terminated.  
 अवसानं close, termination.  
 अवस्थित *p.* *p.* settled, remained.  
 अविक्षत् *p.* *p.* not hurt, safe and sound.  
 अविधवा a woman not widowed having her husband living.  
 अविनीति *p.* *p.* rude.  
 अव्यापन् *p.* *p.* alive, not dead.  
 अव्याहत् *p.* *p.* unobstructed.  
 अशनं food.  
 अशनिः thunderbolt.

अशरण *a.* helpless.  
 अशुभं mishap, calamity.  
 अशेषतः *adv.* completely.  
 अश्वमुखः a horse-faced creature.  
 अश्वमेधः the horse-sacrifice.  
 अस् *with* उत् *pass.* to turn away from; *with* विपरि 4 P. to undergo a change.  
 असंविदान *a.* ignorant.  
 असक्त *a.* not over-attached.  
 असदृश *a.* incongruous, ill-suited, improper.  
 असार *a.* worthless, weak.  
 असारता transient state, frail or transitory nature.  
 असिंत *a.* black.  
 असिपत्रं the blade of a sword.  
 अस्त्ताचलः the setting (western) mountain.  
 अहंकारः egotism, pride.  
 अहनाय *adv.* quickly, at once.

## आ

आकरः a mine.  
 आकारः appearance, form.  
 आकुल *a.* full of ; affected by, overcome with.  
 आक्रन्दितं wailing.  
 आखण्डलः a name of Indra.  
 आखुः a mouse, rat.  
 आख्यात *p. p.* told, announced.  
 आगन्तुकः a guest, a stranger.

आगन्तुकता the state of being a stranger.  
 आगमः appearance ; bursting out ; the Vedas.  
 आगमिन् *a.* versed in theory.  
 आतंकः agony, excessive torment.  
 आतपः heat, sultriness.  
 आतप्त *p. p.* heated, afflicted by heat.  
 आतिथ्यं hospitality, hospitable reeception ; क्रिया rite of hospitality.  
 आतुर *a.* afflicted, troubled.  
 आत्मवत् *a.* wise, intelligent.  
 आत्मीकृ 8 U. to conquer, acquire.  
 आदरः love, fondness.  
 आदितः in the very bud.  
 आधात् *m.* one who imparts.  
 आधिः a bane, curse.  
 आधिपत्यं sway, rule.  
 आनन्दनं delight, pleasing to.  
 आन्तर *a.* inward, internal.  
 आपणः-एं a market, store house.  
 आपत्तिः *p. p.* come to pass, occurred, befallen.  
 आपत्ति *p. p.* distressed.  
 आप्तः a credible or trustworthy person.  
 आप्यायना growing fat or stout.  
 आभोगः environs, outskirts.  
 आमंजु *a.* lovely, charming.  
 आमिषं bait.

## आय

## उत्क

आयः gain, acquisition.	आस् with अनु 2 A. to wait upon, serve.
आयत p. p. long.	आसक्त p. p. fixed upon.
आयतनं an abode.	आसक्ति f. attachment.
आयासयित् a. giving trouble.	आस्तरण a bed.
आयूष्मत् a. long-lived ( one ).	आस्थानं an assembly; <sup>०</sup> मंडपः an assembly-room, hall of audience.
आयोध्यिकः an inhabitant of Ayodhyā.	आहवः a battle.
आरंभः an action, undertaking.	आहारः food.
आराधनं entertainment, propitiation.	आहितुङ्गिकः a juggler.
आर्य a. polite, courteous, worthy.	इ
आर्यपुत्रः a term used in speaking of the husband.	इ with प्रति caus. to convince; with व्यप to separate, part.
आर्यमिश्रा: worthy or respectable persons.	इश्वाकुः one of the kings of the solar line, ancestor of Raghu.
आलक्ष a. pertaining to a mad dog.	इन्द्रियं organ of sense, sense.
आली a female companion.	इन्धनं fuel.
आलोकः sight.	इरावती name of a woman.
आलोचित p. p. thought, considered.	ई
आवरणं obscuring, blinding.	ईक्ष् with अनु 1 A. to look after, inquire after.
आवलित p. p. slightly turned.	ईक्षणं eye, sight.
आवस्थः a dwelling, house, abode.	ईप्सित p. p. liked, desired.
आविल a. turbid, muddy.	ईशः a lord, master, S'iva.
आविलय ( denom. ) to sully, to make turbid.	ईश्वर a. able ; -रः a lord.
आवृत p. p. surrounded by.	ईह् 1 A. to wish, desire.
आवेशः influence, subjection.	उ
आशीविषः a serpent.	उचित a. usual, customary.
आश् adv. quickly.	उच्छ्रृत p. p. high, raised up.
आश्रमः a stage or state of life.	उत्कर्षः height, excellence.

उत्कुल <i>a.</i> dishonouring or disgracing the family.	उपकार: doing good, conferring obligations.
उत्कुष्टं a loud cry.	उपकारिन् <i>m.</i> a benefactor.
उत्खात <i>p. p.</i> exterminated, eradicated.	उपकार्या a royal tent.
उत्खातीन् <i>a.</i> full of hollows, having ups and downs.	उपघात: destruction, injury.
उत्संसय ( denom. ) to form into an ornamental braid.	उपचार: external show, outward form ; mode of address.
उत्तर <i>a.</i> latter, -रा ( <i>f.</i> ) Abhimanyu's wife.	उपदेश: instruction.
उत्तरोत्तर <i>a.</i> ever-increasing.	उपद्रव: harm, injury.
उत्तान <i>a.</i> open, unreserved, guileless.	उपनत <i>p. p.</i> come, befallen.
उत्तानित <i>p. p.</i> stretched, opened.	उपनिपात: occurrence, befalling.
उत्पलिनी a lotus-plant.	उपपत्र <i>a.</i> fit, proper.
उत्पीडः a wreath, curl.	उपमा comparison.
उत्सवः festivity, ceremonial rejoicing.	उपरत <i>p. p.</i> dead.
उदंतः account, history.	उपराग: eclipse.
उदयः appearance, sight.	उपरोध: disturbance, damage, injury.
उद्वाम् <i>adv.</i> without restraint, violently.	उपलक्षण characteristic sign.
उद्धृत <i>a.</i> proud, high.	उपलंभ: ascertaining.
उद्वाष्प <i>a.</i> shedding tears.	उपवास: a fast.
उद्यत <i>p. p.</i> engaged in, intent on.	उपस्थित <i>p.p.</i> that has drawn near or approached, befallen.
उद्यमः resolve, determination.	उपहृत <i>p. p.</i> doomed, struck down.
उन्नतत्वं nobleness, sublimity.	उपहास्यता derision, ridicule.
उन्नति <i>f.</i> eminence, elevation, dignity.	उपाधी: condition, circumstance.
उन्मुख <i>a.</i> ready.	उपाध्याय: a preceptor.
उपकठः vicinity.	उपालंभ: a taunt.
	उपांशु <i>adv.</i> in private.
	उपाश्रय: resorting to, seeking protection of.
	उपस् <i>f.</i> morning, dawn.

उष्म

कल्प

उष्मन् *m.* warmth, heat.उष्मिन् *m.* heat.

ऊ

ऊरीकृत *p. p.* undertaken.

ऊरुः the thigh.

ऊर्जस्वल *a.* great, powerful.ऊर्मि *f.* a billow, wave.

ऊह with अप 1 P. to remove, destroy.

ऋ

ऋजु *a.* not evil, unsinister.ऋषिकल्प *a.* almost a sage.

ऋषिकुमारः a young sage.

ऋष्यशृंगः the son-in-law of Das'aratha.

ए

एकपदे *adv.* suddenly, all of a sudden.एकाग्र *a.* concentrated, fixed on one object.एकान्त *a.* excessive, ever-lasting, perpetual, with *adj.* very excessively.एकैकशः *adv.* one by one.एधित *p.p.* brought up, reared.एनस् *n.* a sin.

ऐ

ऐक्ष्वाक *a.* descended from Ikshvāku.

ऐरावतः Indra's elephant.

ओ

ओजस्विन् *a.* splendid, majestic.

औ

औदरिकः a glutton.

औदासीन्यं indifference.

क

ककुदं the hump ; (fig.) chief or foremost.

कचः hair.

कज्जलं collyrium, soot.

कंठ् with उत् 1 A. to be eager or anxious for.

कतिपय *a.* some, a few.कथमपि *adv.* with great difficulty.

कदली a plantain tree.

कनकं gold.

कंदरः-रं a cave, glen, defile.

कंदलः a mass, collection.

कमलयोनि: Brahmà.

कंप with अनु to take pity on.

कण् with आ 10 U. to hear.

कर्णधारः a helmsman, pilot.

कलकलः an uproar.

कलभः a cub, a young elephant.

कलहंसः a duck or goose.

कला a digit.

कलिंका a bud.

कलेवरं the body.

कल्पः a form, mode.

कल्पान्तः the end or dissolution of the world.

कल्य *a.* early, prime.  
 कल्याण *a.* noble, good, blessed.  
 कल्याणिन् *a.* blessed.  
 कष्ट *a.* difficult.  
 काकपक्षः-क्षकः side-locks of hair.  
 कांचनं gold.  
 कामः a desire; Cupid.  
 कामगम *a.* going at will.  
 कामतः *adv.* out of lust or passion, sensuously.  
 कामसू *a.* fulfilling or yielding the desires.  
 कामिन् *m.* a lover, gallant.  
 कार्त्तिकः an astrologer, a fortune-teller.  
 काषायं a red garment.  
 किन्नरः one of a class of celestial choristers or musicians.  
 किवदन्ति a report, rumour.  
 किरीटिन् Arjuna.  
 कुटिल् *a.* crooked, wily.  
 कुटुंबिन् *m.* a family man.  
 कुट्टिमः pavement  
 कुतूहलं curiosity.  
 कुधि *a.* foolish, dull-witted.  
 कुमुदं a lotus.  
 कुमुदिनी a lotus-plant.  
 कुशलं welfare, well-being.  
 कुशलिन् *a.* doing well.  
 कुशाग्रवृद्धि *a.* of sharp intellect.  
 कुसरित् *f.* a brook, rivulet.  
 कृ 8 U. *with* पुर to place in the front; -अपा to remove, prevent; -उप to do good to,

benefit; -वि *pass.* to undergo a change, be affected by;  
 -विप्र to tease, harm; -( *p. p.*) wronged, ill-treated, troubled, harassed, injured.  
 कृतधी *a.* wise, thoughtful.  
 कृत्स्न *a.* whole, entire.  
 कृपण *a.* mean-hearted.  
 कृश *a.* lean, emaciated.  
 कृष् 1 P. *with* वि to bend, direct (as a bow).  
 कृषि *f.* husbandry, cultivation.  
 कलृप् *with* परि (*causal*) fix upon, design; -सं (*causal*) intend, settle, aim at.  
 कृष्णवर्तमन् *m.* fire.  
 केतनं an abode, residence.  
 केशीन् *m.* name of a demon.  
 केसरिन् *m.* a lion.  
 कोटरः-रं a hollow, cavity.  
 कोटि *f.* pitch; extremity, end, point; पराकोटि: highest pitch, climax.  
 कोशः-षः a bud.  
 कौतूहलं curiosity.  
 कौपीनं a small piece of cloth worn over the private parts.  
 कौवेरी the northern direction.  
 कौरव्यः a descendant of the Kurus.  
 कौर्म *a.* belonging to a tortoise.  
 कौलीनं evil report, scandal.

## कौशि

## गौर

**कौशिकः** Vis'vàmitra, son of कुशीक; <sup>०</sup>की name of a woman.

**ऋकचः** a saw.

**ऋम् with आ** to fall upon, seize.

**ऋग्या** work, composition.

**ऋडनीयं** a toy.

**ऋलव्यं** weakness, timidity, unmanly behaviour ; being neuter.

**ऋणिक** a. momentary, transitory.

**ऋत्रं** the Kshatriya or warrior class.

**ऋपा** night.

**ऋपीत् p. p.** destroyed.

**ऋम्** a. able, capable ; fit, proper.

**ऋयः** waning.

**ऋत्र** a. belonging to or becoming the Kshatriya class.

**ऋारांवुधिः** the salt ocean.

**ऋतिपः** } a king, lord of  
**ऋतीश्वरः** } the earth.

**ऋप् with आ** 6 P. to dash against, to seduce, entice ; -ति to bestow on, devote to.

**ऋद्र** a. mean-hearted, base, worthless.

**ऋत्रं** a field.

**ऋोभः** jolting, violent shaking.

## ख

**खं** the sky.

**खण्डः** breaking, splitting ; a fragment.

**खल्वाटः** a bald-headed person.

**खिन्न** a. fatigued, exhausted.

## ग

**गणकः** an astrologer.

**गणिका** a harlot.

**गति f.** recourse, help, alternative.

**गद्गदं adv.** falteringly, convulsively.

**गन्धः** odour, perfume.

**गन्धद्विषः** an elephant of the best class ( emitting a sweet smell ).

**गमस्ति** a ray.

**गम् with प्रत्युद्** to go to meet or receive.

**गर्भेश्वरत्वं** being born rich, getting wealth by inheritance.

**गांभीर्यं** depth.

**गाह्** A. to enter, penetrate.

**गिरीशः** S'iva.

**गुणः** a good result or effect ; credit, merit, use, efficacy.

**गुरु** a. foremost, chief ; m.—( s. ) father ; ( pl. ) elders.

**गृहमेधिन्** m. a householder.

**गृहिणी** a housewife.

**गौत्रं** a family..

**गोमायुः** a jackal.

**गौरवं** magnitude.

ग्रह

जला

ग्रहः seizure.

ग्राम्य *a.* vulgar, churlish.

घ

घट् *with* सं *caus.* to unite, join.

घर्षिण्: the hot-rayed sun.

घातकः an executioner.

च

चक्रवर्तिन् *m.* a sovereign or paramount ruler.

चक्रवालं the horizon.

चक्षु *with* प्रत्या 2 A. to repudiate, cast off.चंचत् *a.* shaking about, waving.

चंचूः the beak.

चन्द्रकात्तः the moon-stone.

चपल *a.* inconsiderate, thoughtless; fickle, unsteady.चमू *f.* an army.

चयः a lump, heap.

चर् 1 P. *with* वि to roam, wander.

चरः a spy.

चल *a.* fickle, unsteady; उचित्तता fickleness of mind.

चलितं a kind of dance.

चातकः the Chàtaka bird.

चापलं inconsiderate conduct.

चामरं a chowrie.

चारित्र्यं chastity, purity of conduct.

चारुता loveliness, beauty.

चि *with* प्र *pass.* to thrive, to grow more and more; -परि to acquire.

चिकीषा desire of doing.

चित्र *a.* strange, wonderful.चित्रापित *a.* painted or drawn in a picture.

चूडा crest, crown of the head; top; tuft of hair.

चूडामणि a crest-jewel.

चूतः a mango-tree.

चेष्टा an action.

चेष्टितं course of conduct.

च्युतात्मन् *a.* of a depraved or corrupt soul, evil-minded.

छ

छद्मन् *n.* disguise; pretence.

ज

जड *a.* grown dull.

जनता the populace, people.

जन्तुः a creature, being.

जन्मभूमि *f.* native land; mother-country.

जयन्तः son of Indra.

जलचरः an aquatic animal.

जलदः { a cloud.

जलमुच्

जलयन्त्रं a water-engine, artificial water-reservoir.

जलाशयः a pool of water.

## जातं

जातं a child; a collection, brood (of young ones).

जाति f. caste.

जालमः a rogue, villain.

जीव *with* अनु 1 P. to survive, outlive.

जीवनं life.

जीवलोकः the world of the living, the universe.

जूँभ *with* समृद्ध 1 A. to endeavour, strive;—वि to appear, to pervade.

ज्ञातिः a kinsman; (pl.) kins-folk.

ज्ञापय (*caus.* of ज्ञा) *with* वि, to say respectfully, beg to say, request; —आ to command, order.

ज्या the bow-string.

ज्योतिःशास्त्र astronomy.

ज्योतिष्मत् a. luminous, brilliant.

## ट

रेटिट्हिभी a female bird of that name.

## ठ

ढौक् 1 A. to approach, draw near.

## त

तटिनी a river.

तदानींतन a. contemporaneous

## तेज

with that time, living at that time.

तनु a. lean, thin.

तपनः the sun.

तप्त p. p. afflicted by heat.

तमसा name of a river.

तमिक्षा darkness.

तरंगः a wave.

तरलता fickleness; agitation, perturbation of the senses.

तातः father; a term of endearment (my dear).

तापसः an ascetic.

तालः a palm tree.

तितिक्ष् 1 A. (*desid.* of तिज्) to forgive.

तिमिरः-रं darkness.

तीक्ष्ण a. severe, over-rigid.

तीर्थ a sacred or holy place; a worthy or fit object, a worthy recipient.

तीर्थोदकं holy water.

तुषार a. cool, cold.

तुषारः a thin shower.

तूर्यः-र्यं a musical instrument, trumpet.

तूलः cotton.

तूष्णी̄ adv. silent.

तृ 1 P. *with* अव to end the course, discharge the contents; -प्र *caus.* to deceive; —वि to grant, impart.

तेजस्विन् a. possessed of heroic

तेज

दूरी

or martial splendour;-(*s*)  
a warrior.

त्रयं a collection of three.

त्रिपुरहरः the destroyer of the  
three cities.

त्रिमूर्ति *a.* having, or existing  
in, three forms.

त्वच् *f.* a hide, skin.

द

दक्ष *a.* clever, wise.

दक्षिण *a.* civil, courteous.

दण्डः stalk (of lotuses).

दम् *with प्र caus.* to curb,  
subdue.

दमनं control, restraint.

दम्यः a young bullock that  
has yet to be tamed.

दंयित *a.* or *s.* dear, beloved,  
lord.

दरी a dale; valley.

दर्पः pride, haughtiness.

दर्पणः a mirror.

दर्भः a blade of Kus'a grass.

दलं a portion, bit; small shoot;  
leaf.

दवारिनः conflagration.

दशनं a tooth, tusk:

दार *m.* (*pl.*) wife.

दारण *a.* painful.

दिवसेश्वरः the lord of the day,  
sun.

दिव्य *a.* celestial, heavenly.

दीक्षित् *p. p.* ordained, made  
ready by initiation.

दीन *a.* pitiable, wretched, sad..

दीप् ५ A. to blaze, shine.

दीपकः a light, lamp.

दीप्तिमत् *a.* possessed of ma-  
jestic lustre.

दुःस्मर *a.* painful to remember.

दुराराध्य *a.* difficult to be  
propitiated.

दुरितं sin.

दुर्ग *a.* impassable, impervious;  
(*s.*) a difficulty.

दुर्जनत्वं wickedness, villainy.

दुर्जय *a.* invisible.

दुर्धर्ष *a.* dreadful, invincible.

दुर्निवार *a.* irresistible.

दुर्भिक्षं famine, scarcity of  
corn &c.

दुर्लभ्य *a.* difficult to be trans-  
gressed.

दुर्लित *a.* wayward, unma-  
nageable.

दुर्लच्चर *a.* austere, hard to  
practise.

दुष्कर *a.* difficult to be done.

दुष्कृत् *m.* an evil doer, a wicked  
person.

दुष्कृतं a misdeed.

दुष्टाशय } *a.* wicked-minded.

दुरात्मन् } *a.* wicked-minded.

दूरीकृ ४ U. to distance, sur-  
pass.

## दूष

दूषणं a fault, defect, weakness.  
 देवरातः a proper name, father  
 of Mādhava.  
 देवी queen.  
 देहभूत् *m.* } a person, an em-  
 देहीन् *m.* } bodied being.  
 दैवदुष्पिकः ill-luck, adverse  
 turn of fate.  
 द्युति *f.* splendour, magnificence  
 द्रढ्य ( denom. ) to strengthen.  
 द्रव्यं a material object.  
 द्रु॑ 1 P. to ooze ; to fly.  
 द्रुमः a tree.  
 द्विगुणित *a.* doubled, doubly  
 increased.  
 द्विजः a bird ; a Brāhmaṇa.  
 द्विजाति: a Brāhmaṇa.  
 द्विपः an elephant.  
 द्विरदः an elephant.  
 द्विरेफः a bee.  
 द्वीपः a division of the world.

## ध

धनंजयः a name of Arjuna.  
 धनेशः the lord of wealth,  
 Kubera.  
 धन्य *a.* blessed, happy.  
 धन्विन् *m.* an archer, a bow-  
 man.  
 धर्मः duty, religious merit;  
 propriety of conduct,  
 decorum.  
 धर्मक्रिया *a.* religious rite.

## ध्वन

धर्मपत्नी } a lawful wife.  
 धर्मदारा: }  
 धर्मारण्य a penance-grove.  
 धर्मासनं a tribunal, a seat of  
 justice.  
 धा 3 U. *with* अतिसं to deceive ;  
 -अंतर् to hide oneself from ;  
 -अभि to say, speak ; -सं to  
 treat with, make alliance  
 with ; to fit ( as an arrow ).  
 धातृ *m.* the creator.  
 धामन् *n.* splendour, radiance.  
 वारणा steady abstraction of  
 mind.  
 धारवाहिन् *a.* continuous, in-  
 cessant.  
 धारिणी name of a queen.  
 धीर *a.* strong-minded, cou-  
 rageous, persevering.  
 धीरता strength of mind,  
 fortitude.  
 धुर्यः a leader, chief.  
 धुक्ष् *with* सं 1 A. to kindle.  
 धू, *with* उत् 9 U. to wave, leave  
 fluttering.  
 धूर्तः a rogue.  
 धृ 1. 10 P. to support, hold  
 up ; *with* उत् or समुत् to de-  
 liver, save; to root up, pull  
 up the roots, extirpate ; lift  
 up, extract, take out.  
 ध्याम *a.* dirty, unclean.  
 ध्वनत् *a.* roaring, thundering

नकुलः an ichneumon, a mongoose.

नक्षत्रं an asterism, a lunar mansion.

नगः a mountain.

नंद् 1 P. to be delighted or pleased, rejoice ; -अभि to greet, receive, congratulate.

नन्दनं the paradise of Indra.

नलिनिका name of a maid-servant.

नलिनी a lotus-plant.

नवीकृ 8 U. to revive, renew.

नह with स 4 A. to be ready.

नाट्यं a dance, dramatic representation.

नामग्रहणं calling to mind the name, remembrance of name.

निःश्रेयसं final beatitude, supreme happiness.

निःसत्यता falsehood, telling untruths.

निःस्नेह a. cruel, heartless.

निकषः (ग्रावन्) a touch-stone, test, mixing powder.

निकाम a. copious, abundant.

निखिल a. whole, entire, complete.

निगाय a. to be told or mentioned.

निग्रहः chastisement, punishment.

निचुलः a tree of that name.

निज a. one's own.

नितरां adv. excessively.

नितान्त a. excessive.

निदाघः the hot season, summer.

निदानं the first or original cause.

निधनं death.

निवन्धनं tie, connecting link.

निमित्तं good omen ; a cause; an omen.

निमिषः twinkling of the eye.

नियमः a religious rite.

नियमेन adv. invariably, as a rule.

नियोगः order, command, duty.

निरत p. p. intent on.

निरतिशय a. unsurpassed.

निरपेक्ष a. } regardless, in-

निरभिलाष a. } different.

निरस्त p. p. dispelled.

निराकरणं repudiation, casting off.

निर्गमः an outlet.

निर्गुण a. worthless.

निझरः spring, waterfall, cascade.

निर्धिः importunity, pressing.

निवर्णं complete satisfaction or pleasure, allaying of heat.

निर्वा

परं

निर्वाति: still or calm air.

निर्वादि: scandal, evil report.

निर्वापणं alleviation.

निवृत्ति *f.* satisfaction, pleasure.निवृत्त *p. p.* become.

निशाचरः a demon, evil spirit.

निषेवित *p. p.* inhabited by, resorted to.

निष्कंप a. steady, motionless.

निष्पीडित *p. p.* squeezed or pressed together.

निष्प्रतीकार a. irremediable.

निसर्गः nature.

निसृष्ट *p. p.* given, bestowed.

निस्त्वया a. cruel, ruthless.

निस्पंद a. motionless.

निस्वनः a sound, flourish.

नी 1 P. *with* अनु to cherish, love; उप to invest with the sacred thread; समा to bring together, join.

नीरध a. dense, thick.

नील a. blue.

नुदि *with* वि *caus.* to divert, entertain, amuse.

नूपुरं an anklet.

नैमित्तिकं an effect.

नैषधः a name of Nala; king of the Nishadhas.

नैष्ठुर्यं cruelty, harshness of temper.

नैसर्गिक a. natural, innate, inborn.

प

पवकणं (पवकणः) the hut of a Chàndàla.

पक्षः a side.

पंकच्छिद् a. removing impurity or dirt.

पंचालः king of the Panchàlas.

पंजरः a cage.

पटु a. sharp.

पठ् *with* परि *caus.* to teach.पत् 1 P. *with* परि to hover about, wheel round; -परा to return; arrive; -प्रणि to salute, bow down.

पतंगः a moth; the sun.

पर्तिवरा (*f.*) about to choose a husband.

पत्रपुटं a vessel of leaves folded.

पत्रलेखा a proper name.

पत्रोणं a garment of woven silk.

पश्यं well-being, welfare; wholesome diet.

पद् *with* व्या *caus.* to kill; प्रति to acknowledge; show, yield; obtain, get; admit, confess; -उप *caus.* to bring about, to do.

पदवी path, line of footsteps

पञ्चगः a snake.

पयस्त्वनी a cow.

पयोदः a cloud.

परंतपः a. paining or harassing the enemies.

परभृतः <i>a.</i> cuckoo.	पल्लविका name of a maid-servant.
परमप्रस्त्व्य <i>a.</i> of great renown, very famous.	पल्लवित <i>a.</i> having put forth sprouts.
परमार्थः the highest truth.	पवनः wind.
परमार्थतः <i>adv.</i> really.	पांसुल <i>a.</i> disgracing ; <sup>0</sup> कुल a disgrace to the family.
परंपरा a series.	पाणिग्रहः marriage.
पराक्रमः valour, prowess.	पाण्डु <i>a.</i> pale, whitish.
परागत <i>p. p.</i> returned.	पातालः-लं the lower or nether regions.
परावृत्त <i>p. p.</i> turned back, returned.	पात्रं an object.
परिगृहीत <i>p. p.</i> patronized, favoured.	पापभाज् <i>a.</i> sinful.
परिग्रहः espousal.	पानीयं water.
परितर्पण <i>a.</i> gratifying.	पारक्य <i>a.</i> hostile, inimical.
परिदेवना lamentation.	पारश्रामिक <i>a.</i> hostile, inimical.
परिपन्थिन् <i>a.</i> coming in the way.	पारसीकाः the Persians.
परिभवः degradation, humiliation.	पार्श्वः side.
परिभाविन् <i>a.</i> humbling, degrading.	पावकः fire.
परिवारः } retinue, train of attendants, suite.	पावन <i>a.</i> purifying, holy.
परिजनः } tendants, suite.	पिंगल <i>a.</i> yellowish; reddish-brown, tawny.
परि (री) वाहः a water-course or drain, an outlet.	पिटः a basket.
परिव्राजिका a female recluse.	पिठरं a pot, pan.
परिषद् <i>f.</i> audience.	पिपासु <i>a.</i> ( <i>desid.</i> of पा) thirsty.
परीक्षित् <i>m.</i> name of a king.	पिशुन् <i>a.</i> slanderous.
परीत <i>p. p.</i> overcome with.	पिशुनता back-biting, slandering.
परोक्षे <i>adv.</i> in one's absence.	पीठं <i>a</i> seat, throne.
पर्यटनं roaming, travelling.	पीडित <i>p. p.</i> espoused, taken hold of (as a hand).
प्रयोग्यत <i>a.</i> able, competent.	पीवर <i>a.</i> fat, plump.
पर्यायः regular rotation or turn, due order.	पुंगवः a bull; (at the end of
पल्लवः a sprout, twig.	

पुंग

compounds) the best or most eminent.

**पुण्य** *a.* holy, sacred.

**पुण्यभाज्** *a.* meritorious, blessed.

**पुरुंदरः** a name of Indra.

**पुरस्कृत** *p. p.* led, headed.

**पुराण** *a.* old.

**पुष्** 4 P. to exhibit.

**पुष्पित** *a.* blossomed, flowered.

**पुष्पेषु**: Cupid; lust.

**पूरोत्पीडः** excess or superabundance of water.

**पूर्ववत्** *adv.* as before.

**पूर्यगजनः**: a low or vulgar man, an illiterate person.

**पृष्ठं** surface; back.

**पैशल** *a.* clever, skilful.

**पोतः**: a ship; a young one, as in **वीरपोतः**: a youthful warrior.

**पौरव** *a.* descended from पूरु. **पौरुषं** manliness, prowess.

**पौरुहूत** *a.* belonging to Indra.

**प्रकीर्ति** *f.* mention of name.

**प्रकीर्तित** *p. p.* styled, called.

**प्रकृति** *f.* body of ministers.

**प्रकोपः** provocation.

**प्रकोष्ठः** a court in a house.

**प्रकान्तं** a valorous deed.

**प्रक्षीण** *p. p.* annihilated.

**प्रगल्भ** *a.* bold.

**प्रजागरः** sleeplessness, being awake at night.

प्रत्य

**प्रजापतिः** the Creator.

**प्रणयः** love; request, supplication.

**प्रणयिता** love.

**प्रणयिनी** a dear friend.

**प्रणिधिः** an emissary.

**प्रतनु** *a.* very small.

**प्रतापः** prowess, valour; heat.

**प्रतिनिविष्ट** *a.* obstinate.

**प्रतिपादित** *p. p.* given to; wedded.

**प्रतिबन्धवत्** *a.* attended with difficulties or obstacles.

**प्रतिबृद्ध** *p. p.* awakened.

**प्रतिबोधवत्** *a.* endowed with reason, rational.

**प्रतिम** *a.* like.

**प्रतिवाच्** *f.* a reply, answer.

**प्रतिष्ठा** security of position; stability.

**प्रतिसक्त** *p. p.* fixed on, attached to.

**प्रतीकारः** } *a.* remedy.

**प्रतिक्रिया** } *f.* a remedy.

**प्रतीत** *p. p.* confiding or believing in.

**प्रतीप** *a.* adverse, contrary.

**प्रत्यक्** *adv.* to the west.

**प्रत्यग्र** *a.* fresh, newly-made.

**प्रत्यधिन्** *a.* hostile, opposed to, coming in the way of.

**प्रत्यादेशः** an obscurer, rival, (lit.) throwing into the

back-ground or eclipsing ; repudiation.

प्रत्युत्पन्नमति *a.* ready-witted.

प्रथित *p. p.* celebrated, well-known.

प्रदानं giving away in marriage.

प्रदोषः the evening.

प्रद्रुत *p. p.* run away.

प्रबन्धः composition work.

प्रभवः source.

प्रभावः power.

प्रभुत्वं power, authority.

प्रमदवनं a pleasure-garden.

प्रमाणं standard, limit, an authority.

प्रमाणीकृ 8 U. to regard as an authority.

प्रमाथिन् *a.* tormenting.

प्रयत् *p. p.* pure, purified by austerities.

प्रयाणं marching onwards.

प्रयुक्त *p. p.* contrived ; set on ; employed, used.

प्रयोगः practice.

प्रलापः lamentation.

प्रवणीकृत *p. p.* drawn, inclined.

प्रवयस् *a.* aged, old.

प्रवातं current of air ; windy or stormy weather ; <sup>०</sup>शयनं a bed exposed to the full current of air.

प्रवृत्ति *f.* commencement.

प्रवर्ज्या turning out a recluse.

प्रशमित *p. p.* rectified, expiated.

प्रश्चोतनं sprinkling.

प्रसंगतः—गेन *adv.* incidentally, by way of.

प्रसन्न *p. p.* pleased.

प्रसहय *adv.* perforce.

प्रसूति *f.* progeny, issue.

प्रसूनं a flower.

प्रस्तावः mention, allusion.

प्रस्तुतं object in view.

प्रस्थः a kind of measure.

प्रहरण a missile, weapon.

प्रहसनं ridicule, mocking.

प्राक् *adv.* to the east of.

प्राकारः a rampart.

प्राग्रसर *a.* foremost, first.

प्राङ्मुख *a.* with one's face turned to the east, in the eastern direction.

प्राणायामः suspending the breath.

प्रातराशः the morning meal, breakfast.

प्रातः the end, margin.

प्राप्तप्रसव *a.* delivered of a child.

प्रार्थना desire, love-suit.

प्रावृष् *f.* the rainy season.

प्राईनकः a judge, umpire.

प्रिय *a.* dear, beloved.

प्रेषित *p. p.* sent ; dismissed.

प्रोहीप्त *p. p.* set on fire, blazing.

प्लव (वं) *ग:* a monkey.

## कण

## फ

फणः-णा a hood.

फलं result.

फलेग्रहि a. fruitful, bearing fruit in season.

## व

वकः a crane.

वटुः a youth, chap, fellow.

वन्दी a captive, prisoner.

वंधुलः a bastard, an attendant in the chamber of a harlot.

वलं army, forces.

वलिः worship.

वलीर्वदः an ox, a bull.

वान्धवः a relation, kinsman.

वालिश a. or s. a foolish person.

विवं an image.

वीभत्समान pres. p. shrinking from, being disgusted with.

वुद्धिजीविन् a. employing the reason, rational.

ब्रह्मपिः a Brâhmanical sage.

## भ

भक्तिमत् a. devoted, loyally attached.

भग्नोद्यम a. foiled in attempts, defeated.

ज् 1 U. to entertain, cherish; practise.

द्रः a title of address, good

## भूत

sir ; -द्रा gentle lady ; (a) auspicious.

भरणं support, maintenance.

भरतर्षभः the best or most eminent of the Bharatas.

भर्तूदारिका a princess (daughter of the lord.).

भवः birth ; S'iva.

भवनं a house, dwelling.

भवितव्यता being destined to happen, destiny, fate.

भागधेयं lot, fortune.

भाग्यं prosperity, good days.

भाजनं a receptacle, reservoir.

भावः feeling or expression of love ; incident, occurrence ; a learned man, honourable Sir.

भाष् with अप 1 A. to abuse, revile.

भासुर a. shining, resplendent.

भास्वत् a. shining ; (s.) the sun.

भिक्षाशित्वं living by begging.

भीम a. dreadful, terrible.

भुजंगः a. snake.

भुवनं world.

भू with वि caus. to think of, contemplate ; to establish, decide ; perceive, be conscious of ; -सं to be born.

भूतं a created being.

भूतधारिणी earth, supporter of beings.

भूमिका a part, character ( in a drama ).

भूमिदेवः a Brâhmaṇa.

भूयः *adv.* again.

भूयिष्ठं *adv.* for the most part.

भूरिवसुः a proper name, father of Mâlatî.

भैक्ष्यं begging.

भोगः enjoyment.

भ्रंशः loss.

भ्रान्तिमत् *a.* turning, revolving.

### म

मंगलं auspiciousness ; an auspicious rite, (in compounds) auspicious ; as, मंगलतूर्यः auspicious trumpet ; मंगलस्नानं auspicious ablution.

मंजुः *a.* sweet.

मंजुलः a kind of creeper.

मंडनं ornament, decoration ; embellishment.

मद् *with उद् caus.* to infatuate.

मदः passion, ardent desire ; rutting juice.

मदमुच् *a.* being in rut.

मधु n. liquor.

मधुमासः the spring-time.

मधुर a. lovely, sweet.

मधुसूदनः Krishna ( slayer of Madhu ).

मध्यस्थ *a.* acting as umpire.

मनस्त्वन् *a.* intelligent, strong-minded ; नी a wise woman.

मनीषिन् *m.* a wise man, sage.

मनोभूः } the mind-born,

मनसिजः } Cupid.

मंत्रं *with आ 10 A.* to take leave of, bid adieu.

मंत्रकृत् *a.* composing hymns.

मंत्रवत् *a.* attended with incantations or spells.

मन्थर *a.* slow.

मन्द *a.* dull, dull-witted.

मन्दभाग्य *a.* unlucky, ill-starred.

मन्दायमान *a.* lagging behind, tarrying.

मन्दीकृत् *p. p.* slackened.

मन्दौत्सुक्य *a.* depressed in spirits, cast down.

मन्मथः Cupid.

मन्युः grief, sorrow.

मरिचः pepper, pepper-shrub.

मरीचिः ray.

मर्त्यः a mortal, human being.

मलयजं sandal juice.

महाजनः the mob, populace.

महातेजस् *a.* of great splendour or heroism.

महाभागः a fortunate person.

महार्ह *a.* costly.

महीपालः a king.

महेन्द्रः the great Indra.

महेश्वरः a great lord.

महोक्षः a full-grown bull.

महौषधि *f.* a medicinal drug.

मात्र

यात्रु

मागधी daughter of the king of the Magadhas, Sudakshinā.	
मातः a term of endearment.	
मानः pride.	
मानिनी a proud woman.	
मानुष्यकं human nature.	
मारुतः wind.	
मालाकारः a gardener, florist.	
माल्यं a wreath, garland.	
मिश्र <i>a.</i> an honorific affix, meaning worthy, respectable.	
मुक्ताफलं a pearl.	
मुण्ड <i>a.</i> artless, innocent.	
मुद् with अनु 1 <i>A.</i> to second, approve.	
मुद्रा seal.	
मुरारि: Vishnu.	
मुर्द्धे 1 <i>P.</i> to take effect on, prevail against; to grow stronger or more intense, gather strength, thicken.	
मुसलं a pestle.	
मुहुः <i>adv.</i> often.	
मूर्तिमत् <i>a.</i> incarnate, embodied.	
मूर्धजः hair.	
मृगतृष्णिका mirage.	
मृणालं a lotus fibre.	
मृणालिनी a lotus.	
मृद् <i>f.</i> clay.	
मृदु <i>a.</i> soft-minded, weak.	
मृष् 10 <i>P.</i> to endure, suffer.	
मृषा <i>adv.</i> wrongly, in vain.	
मृषोद्यं a falsehood.	
मेखला a girdle, belt.	

मेघनादः a proper name.	
मेघा talent, retentive faculty.	
मेध्य <i>a.</i> sacred, holy.	
मैथिलेयः son of Maithilī, Kus'a.	
मोक्षः release.	
मौल <i>a.</i> or <i>s.</i> one brought up in one's service for generations, an old or hereditary servant ( minister &c. ).	
म्लेछः a man of an outcast race ; a barbarian.	
य	
यजनं a sacrifice.	
यत्किञ्चनकारिता doing worthless things.	
यथार्थ <i>a.</i> significant, true to its sense.	
यथावत् <i>adv.</i> according to the proper method, properly, duly.	
यदृच्छ्या <i>adv.</i> accidentally, by chance.	
यम् with नि 1 <i>P.</i> to dissuade ; <i>caus.</i> to regulate, control.	
यम <i>a.</i> twin.	
यष्टि <i>f.</i> a necklace, garland.	
यस् with आ <i>caus.</i> to trouble, torment.	
या with प्र 2 <i>P.</i> to march on, set out.	
याज्ञवा mean solicitation.	
यातुधानः an evil spirit, a Rākshasa.	

यादृच्छिक *a.* accidental.

यावदर्थ *adv.* in all senses.

युज् 7 U. to design, intend, destine; नि *caus.* to yoke, harness; to unite; -प्र (A.) to act, represent (dramatically); -संप्र *pass.* to be engaged in, apply oneself to, a business.

युध् *f.* fight.

युवराजः an heir-apparent to a throne.

योगः the science or power of concentrating the mind; deep contemplation.

योजनं a distance of 8 miles.

योनिः source, origin.

## र

रंहस् *n.* speed, velocity.

रजनिचरः an evil spirit.

रंज *with* अप *pass.* to grow discontented with.

रणधुरा the front or van of battle; <sup>०</sup>रां वह to lead the van.

रणरणकं anxiety.

रणशिक्षा the art or science of war.

रत्नाकरः the ocean.

रंधरं a cavity.

रम् *with* परि 1 A. to clasp, embrace.

रथः current, force.

रश्मिः the rein.

रस् 1 P. to roar.

रसः sentiment.

रसवत्तर *a.* more savoury or tasteful.

रसातलं the nether regions.

रसायनं an elixir.

रसालः the mango tree.

रसिक *a.* graceful, elegant; appreciating.

रहस्यं a secret; the secret (of conduct); <sup>०</sup>भेदः disclosing or revealing one's secrets.

राक्षसः name of the minister of the Nandas.

रागः passion.

राजन्वत् *a.* governed by a good or just king.

राजषिः a royal sage.

राजतन्त्रं the science or theory of government.

रात्रिचरी a Ràkshasa female.

राध् *with* आ *caus.* to please, humour.

रामगिरि: name of a mountain.

रुजा-ज् *f.* pain, agony.

रुधिरं blood.

रोगिन् *a.* sickly, affected by sickness.

रोषण *a.* passionate, wrathful.

रोषणता angry or passionate temper.

रौरव *a.* made of the hide of the deer called *ruru*.

लक्ष्म

ल

लक्ष्मन् *n.* a speck, spot.

लक्ष्मी: beauty, lustre.

लघय (*denom.*) to alleviate, lessen.लप् *with प्र* 1 P. to prate, rave.लभ् *with उपा* 1 A. to taunt, blame.ललाम् or मन् *n.* an ornament.

लवंगिका the foster-sister of Mālatī.

लवणांभस् *m.* the ocean (having salt water).

लाघवं mortification, humiliation.

लांछनं characteristic mark; श्रीकंठपद<sup>0</sup> distinguished by the name श्रीकंठ.लिख् *with वि* 6 P. to implant.लिखित *n.* a writing, document.लुभ् *with प्र caus.* to entice, seduce; *with वि caus.* to seduce or entice the mind of.

लोध्रः-धरं the tree of that name or its flower.

लोल *a.* eager; eagerly lolling down.

व

वंशः a descendant.

वत्सः a calf.

वत्सतरी a heifer.

वस्

वध्यस्थानं place of execution.

वनज्योत्स्ना the Mādhavī creeper.

वनदेवता a sylvan deity, woodland nymph.

वनस्पतिः a tree.

वन्य *a.* wild.वप् *with निर्* 1 P. to offer, present.वप्तृ *m.* a sower.वम् *with उत्* 1 P. to pour or vomit out, emit.वयस् *n.* a crow, bird in general.वर *a.* best, foremost; (रः) a bride-groom.वराक *a.* poor, pitiable.वरीयस् *a.* better, superior.

वर्गः one belonging to a group; (pl.) a group of actors.

वर्णः a caste.

वर्णिन् *m.* a bachelor (learned).

वल्कलं a bark garment.

वल्लितं a leap, bound.

वल्मिकः-कं an ant-hill.

वल्लभ *a.* favourite, beloved; (०भा) wife.

वशः subjection.

वशिन् *a.* (a sage) who has subdued his passions.

वश्या a docile and obedient wife.

वस् *with अध्या* 1 P. to inhabit; enter into.

वसति <i>f.</i> residence.	विचक्षण <i>a.</i> learned, proficient, skilful.
वसन्तोत्सवः the vernal festival.	विजया ( and जया ) a kind of mantra, which averted the pain of thirst and hunger and gave miraculous powers.
वह् <i>caus.</i> to traverse, go over ; -निर <i>caus.</i> to perform, manage.	विजिह्म <i>a.</i> crooked, turned away.
वाच्यं blame, censure.	विज्ञापना a request.
वाजिन् <i>m.</i> a horse.	विटपः a branch.
वादः <i>a</i> report, talk.	विडंब् 10 P. to imitate.
वाम <i>a.</i> of an opposite character.	वितथ <i>a.</i> false, untrue.
वायसः a crow.	वितीर्ण <i>p. p.</i> descended ; given.
वारणः an elephant.	विदग्धता skill.
वारयोषित् <i>f.</i> a harlot.	विदेशः a foreign country.
वाराणसी Benares.	विद्युत्वत् <i>m.</i> a cloud.
वारिधरः a cloud.	विद्विष् <i>m.</i> an enemy.
वारियन्त्रं a water-wheel, ( a fly-wheel for raising water ).	विघात् <i>m.</i> the Creator.
वार्ता॑ welfare, well-being.	विधृत् <i>p. p.</i> preserved.
वार्धकं old age.	विधेयः a servant.
वासगृहं the inner part of a house ; bed-chamber.	विधेयज्ञ <i>a.</i> who knows his duty, obedient.
विकसित <i>p. p.</i> expanded, dilated ; spread out.	विनशनः a country to the North-West of Delhi.
विकारः malady, illness.	विनिमयः exchange.
विकारहेतुः a temptation, seduction.	विपक्षः an enemy.
विक्रमः prowess, heroism.	विपश्चित् <i>a.</i> wise, learned ( a wise man ).
विकल्प <i>a.</i> frightened, startled ; grieved.	विपिनं a forest.
विगुण <i>a.</i> bad, worthless.	विप्रलब्ध <i>p. p.</i> deceived.
विग्रहः hostility, enmity, strife ; a body, form.	विष्वलवः advereness.
विघातः impediment, obstacle.	विभवः property, wealth.

विभावरी night.
विचक्षण <i>a.</i> learned, proficient, skilful.
विजया ( and जया ) a kind of mantra, which averted the pain of thirst and hunger and gave miraculous powers.
विजिह्म <i>a.</i> crooked, turned away.
विज्ञापना a request.
विटपः a branch.
विडंब् 10 P. to imitate.
वितथ <i>a.</i> false, untrue.
वितीर्ण <i>p. p.</i> descended ; given.
विदग्धता skill.
विदेशः a foreign country.
विद्युत्वत् <i>m.</i> a cloud.
विद्विष् <i>m.</i> an enemy.
विघात् <i>m.</i> the Creator.
विधृत् <i>p. p.</i> preserved.
विधेयः a servant.
विधेयज्ञ <i>a.</i> who knows his duty, obedient.
विनशनः a country to the North-West of Delhi.
विनिमयः exchange.
विपक्षः an enemy.
विपश्चित् <i>a.</i> wise, learned ( a wise man ).
विपिनं a forest.
विप्रलब्ध <i>p. p.</i> deceived.
विष्वलवः advereness.
विभवः property, wealth.
विभावरी night.

## विभु

विभुः a lord.

विभ्रमः confusion, loss.

विमनस् a. disconsolate, dejected.

विमानित p. p. dishonoured.

विमार्गः a wrong road.

वियुक्त p. p. separated, love-lorn.

विरत् p. p. stopped; at an end.

विरागः discontent, dissatisfaction.

विरामः cessation, stop.

विरोधः a antagonism; शाश्वत<sup>०</sup> natural antipathy.

विलासः amorous pastime.

विवृत् p. p. opened.

विवेकः discrimination, judgment.

विश् with अभिनि 6 A. to enter into; with सं to sleep.

विशुद्धि f. purity.

विशेषः difference; distinguishing feature.

विश्रब्धं adv. confidently, freely.

विश्रिंभः confidence; <sup>०</sup>स्थानं a confidant.

विश्रामः rest, repose.

विश्वंभरा the earth.

विश्वसनीयता power to inspire confidence.

विषण्ण p. p. dejected, sorry.

विषम a. adverse, difficult.

## वृध्

विवयः scope, province; dominion, object of sense, sensual pleasure.

विषाणः-ण a horn.

विषादः dismay, dejection, sorrow.

विष्टरः a seat.

विसरः a heap, a large quantity.

विसृष्ट p. p. dismissed, sent away.

विस्तीर्ण p. p. extended over, wide.

विस्फारित p. p. extended, dilated.

विहितं a decree, command.

विह्वल a. agitated, afflicted, overcome with grief; <sup>०</sup>ता affliction.

वीज् 10 P. to fan.

वीरसूः the mother of a warrior.

वृ 10 P. to ask, beg of.

वृकोदरः Bhîma.

वृज् 10 P. to except; -आ to bend down; -वि (p. p.) devoid or destitute of.

वृत् with निर् caus. to finish; -परि to revolve; -प्र to spring, arise; to begin, commence; -व्यप to turn back.

वृत्ति f. livelihood; behaviour, conduct.

वृद्धि f. waxing.

वृध् caus. to aggrandize.

वृष्लः a S'udra; epithet of Chandragupta.	व्ययः spending, expenditure ; obstacle ; loss.
वृषांकः the bull-bannered God, S'iva.	व्यलीकं sorrow, anguish.
वृष्टि f. a shower of rain, rain-fall.	व्यवहारः hearing of a case, judicial procedure.
वेगः speed, force.	व्यवहारासनं tribunal of justice.
वेगानिलः a strong or violent gust.	व्यवहित p. p. separated.
वेणुलता a bamboo-stick.	व्यसनं adversity, need, difficulty ; intent or close application.
वेतसः a reed, cane.	व्याकुल a. deeply or intently engaged in.
वेदि-दी f. an altar.	व्याधः a hunter, fowler.
वेधस् m. the Creator.	व्यालः a serpent, cruel or wicked animal.
वेशवनिता a harlot.	व्याहारः } words, speech.
वेशमन् n. a house, dwelling.	व्याहृतिः f. }
वेष्टनं a turban, a tiara.	व्रतं course of conduct.
वैकृतं an ill-omen.	व्रीडित a. abashed, overcome with shame.
वैतान a. sacrificial, sacred.	
वैतानिक a. sacred, holy, consecrated in a sacrifice.	
वैतालिकः a bard.	
वैदेहि Sita.	
वैद्युतानलः the fire of lightning.	श
वैरिन् m. an enemy.	शकलं a bit.
वैहायस् a. situated in the air, aerial.	शक्ति a miraculous weapon or missile hurled at a foe.
व्यक्ति f. manifestation.	शकः a name of Indra
व्यक्तं adv. evidently.	शंकुः a dart, shaft.
व्यग्रत्वं being engrossed in.	शची wife of Indra.
व्यजनं a fan.	शप् 1 U. to abuse, revile.
व्यतिकरः an incident, occurrence.	शबरः one of a wild mountainer tribe.
व्यपदेशः family ; name ; race.	शब्दः a title.
	शम् with नि 4 P. to hear, find;

(caus.) to subdue, vanquish; -प्र caus. to settle, adjust.	शिक्षा instruction, advice.
शमयितृ <i>m.</i> a destroyer.	शिखा flame.
शरजन्मन् <i>m.</i> name of Kartikeya.	शिखिन् <i>m.</i> a peacock.
शरण a house, dwelling.	शिथिलय ( <i>denom.</i> ) to allow to cool.
शरणागत <i>p. p.</i> come for protection, a refugee.	शिरोवरः neck.
शरद <i>f.</i> a year.	शिलापट्टः a slab of stone.
शरव्यं a target, mark, butt.	शिलोचयः a mountain ; a collection of stones.
शरासनं a bow.	शिल्पं art, skill.
शरीरिन् <i>m.</i> a bodied being.	शिवं good, blessing.
शर्मन् <i>n.</i> happiness.	शिष् with वि <i>caus.</i> to excel, surpass.
शर्वरी night.	शुक्तिः an oyster shell.
शल्यं a dart.	शुच <i>f.</i> grief, sorrow.
शशः a hare.	शुद्धान्तः royal harem or seraglio ; inmates of the harem, i.e., queen or queens.
शश्वत् <i>adv.</i> forever, perpetually.	शुभशंसिन् <i>a.</i> of good augury, presaging good.
शस्त्रभूत् <i>m.</i> an armed man, warrior.	शुश्रूष (desid. of श्रु) to serve.
शास्त्रामृगः monkey.	शूलिन् <i>m.</i> S'iva.
शान्त <i>p. p.</i> alleviated, removed.	शूणि <i>f.</i> a goad.
शान्ति <i>f.</i> removal, destruction, expiation, °उदकं soothing water.	शौलः a mountain.
शालि: a kind of rice.	शौदलं moss.
शालिन् <i>a.</i> endowed.	शोण <i>a.</i> red.
शावः-वकः a youngling.	शोणितं blood.
शाश्वत् <i>a.</i> permanent, everlasting.	शोभा elegance, grace,
शास् with अनु 2 P. to advise; prevail upon.	श्रीशः Vishnu, lord of S'rî.
शासनं an order; command.	श्रुत <i>p. p.</i> well-known, reputed.
	श्रुति <i>f.</i> ear.
	श्रेयस् <i>n.</i> bliss; good fortune,

good; (*a.*) better, more praise-worthy.

श्रेष्ठिन् *m.* a merchant.

श्रोत्रिय: a learned Brâhmaṇa.

श्वापद: a beast of prey, wild beast.

श्वेतमान *a.* white.

### ष

षंड: a group, collection, clump.

### स

संयमनं drawing in, holding in.

संयोग: union.

संरंभ: turbulent spirit.

संवाद: identity.

संविभक्त *p. p.* shared, partaken.

संव्यवहार: mercantile business, traffic.

संश्रय: a resort.

संसर्ग: contact, association.

संसार: worldly existence.

संस्तीर्ण *p. p.* strewn.

संस्थापनं establishment.

संस्थित *p. p.* dead; finished.

संहार: the dissolution of the world.

सकल *a.* entire, unimpaired.

सकाम *a.* satisfied, having the desires fulfilled.

सकृत *p. p.* continued, begun.

संकर: mixture of castes.

संकल्प: a thought.

संकल्पयोनि: the mind-born, Cupid.

संकुल *a.* full of, crowded with.

संकोच: contraction of the limbs.

संग: attachment.

संघ: a multitude.

संचकित *a.* startled.

सज्ज *a.* ready.

संज् *with प्र 1 P.* to be attached to; -व्यति to link.

संजीवनौषधि *f.* the reviving plant.

सत्केतु: a good banneret.

सत्क्रिया virtue, goodness; hospitality.

सत्त्वं a being, creature.

सद् *1 P.* to sink, drop; *with वि* to be dejected;

-उत् to sink, fall into ruin.

सदस्य: an assistant at a sacrifice.

सन्तति *f.*, सन्तान: issue, progeny, offspring.

सन्दिष्ट *p. p.* ordered, commissioned.

सन्धानं fitting, taking aim.

सन्धिः a joint.

सन्निकर्षः proximity, vicinity.

सन्निपादः a collection.

सपत्नः an enemy.

सपत्नी a rival wife, co-wife.

सफल <i>a.</i> fruitful.	संमोहः infatuation.
सभाज् 10 P. to pay respects to.	सम्भाज् <i>m.</i> a paramount sovereign.
समर्थं <i>adv.</i> in the presence of, before.	सरणि <i>f.</i> mode, way.
समरं fight; war.	सरसिं <i>a.</i> a lotus.
समवस्था state.	सरोपं <i>adv.</i> angrily.
समवाय: a collection, combination.	सर्गः creation.
समाधिः concentration of mind.	सर्वथा <i>adv.</i> altogether, entirely.
समापत्ति <i>f.</i> accident, chance.	सर्वदमनः all-subduer.
समाश्रयः betaking, resorting to.	सर्वांगीण <i>a.</i> smeared on the whole body.
समिति <i>f.</i> fight.	सलिलं water.
समिद्वत् <i>a.</i> fed with saerificial fuel.	सशब्दं <i>adv.</i> with or produeing a sound.
समीपं <i>adv.</i> near.	सस्यं corn.
समुच्चयः a colleetion.	सह् <i>with</i> उत् 1 A. to dare, venture.
समुत्सुक <i>a.</i> over-eager, impetuious.	सहकारः a mango tree.
समुन्नति <i>f.</i> elevation.	सहज <i>a.</i> natural.
समृद्ध <i>p. p.</i> inereased.	सहस्रकिरणः } the sun ( having सहस्रधामन् } 1,000 rays ).
समृद्धि <i>f.</i> prosperity, affluence.	सहायः a companion, friend.
संपत्ति <i>f.</i> excellence of virtues.	सहोदरः a co-uterine brother.
संपन्न <i>p. p.</i> endowed or furnished with; prepared, made of; become, grown.	साक्ष्यं evidence, deposition.
संप्रतिपत्ति <i>f.</i> admission, confession.	सादः leanness, s nking down.
संबंधः a tie.	सादृश्यं likeness, image.
संबंधिन् <i>m.</i> a kinsman, relation.	साध्वः <i>with</i> प्र caus. to promote, further, advance.
संभूत् <i>p. p.</i> collected, gathered.	साधनं an army.
संभोगः enjoyment.	साध्वसं fear, timidity.
संभ्रमः fear, confusion.	सानु <i>n.</i> summit.
	सानुभृत् <i>m.</i> a mountain.
	सानुराग <i>a.</i> loyal, attached.
	सांप्रतिक <i>a.</i> proper, right.

सारः strength, power.	सेतुः a bridge.
सारिका a kind of bird (सालुंकी).	सैंह a. of the lion.
सार्थः a collection, group.	सो with व्यव 4 P. to attempt; think of.
सार्थवाहः a leader of a caravan.	सोदर्यः a co-uterine brother, brother of whole blood.
सावधान a. with an attentive mind.	सौजन्यं goodness or kindness of disposition.
साहसकारिन् a. bold, audacious.	सौदामिनी lightning.
साहित्यं literary composition..	सौभाग्यविलोपिन् a. marring the beauty.
सित a. white.	सौहार्द्द friendship.
सिध् with नि 1. P. to forbid, prevent.	स्कंधावारः a division of an army.
सिद्धः a demi-god.	स्तनिं the rumbling of clouds, thundering noise.
सिंधु the ocean.	स्तंबकरिता forming clumps or sheaves.
सीरच्चजः a name of Janaka.	स्त्रैणं woman-kind, female sex.
सुख a. agreeable, pleasant.	स्थलवर्तमन् n. land-route.
सुतीक्ष्णः name of a sage.	स्थली land.
सुधा nectar; स्यंदिन् a. dropping honey, mellifluous.	स्था with आ to resort to.
सुभगं adv. charmingly.	स्थाणुः a name of S'iva.
सुयोधनः a name of Duryodhana.	स्थायिन् a. lasting.
सुरद्विष् m. an enemy of the goods.	स्थास्नु a. firm, stable.
सुशिलष्ट a. well-arranged, nicely laid, well-fitted.	स्थिति f. stability, permanence; propriety.
सुहृदभेदः 'separation of friends; name of the 2nd part of Hitopades'a.	थिर a. firm.
सूक्तं good words.	स्थिरीकृ 8 U. to cheer up, console.
सूत्रधारः a carpenter.	स्थैर्यं stability.
सृ 1. 3: P. with उप to approach, draw near.	स्नातकः an initiated (Brâhmaṇa) house-holder.
सृज् with वि caus. to send, dismiss.	स्नानीयवस्त्रं abathing cloth.

## स्त्रिघ

## हृदः

स्त्रिघ *p.p.* friendly, affectionate.

स्त्रिघदृष्टि *a.* looking intently or with a steadfast gaze.

स्फटिकमणि: a crystal stone.

स्फुट *a.* clearly, visible, distinctly seen.

स्मय: arrogance, pride.

स्पृह *with अभि* 1 U. to ooze, to be melted.

स्रोतोवहा a river.

स्वच्छंद *adv.* at will, as one likes.

स्वद 1 A. to like.

स्वभावज *a.* natural.

स्वस्थ *a.* safe, sound.

स्वाधीन *a.* at one's command or disposal.

स्वास्थ्य *ease, tranquillity.*

स्वेच्छया *adv.* at will, to one's heart's content.

## ह

हृतक *a.* wretched.

हृन् *with अप्* 2 P. to destroy, annihilate; -प्रति to repel, counteract.

हरि: Indra.

हरिचन्दनं a sort of yellow sandal.

हरिणीदृश् *a.* fawn-eyed.

हन्यं an oblation.

हस् 1 P. to clear up, brighten up.

हारीत: a kind of pigeon.

हाधिक्य: name of a warrior.

हित: a well-wisher, an adviser.

हितवादिन् *a.* or *s.* a well-wisher.

हिमं snow, ice.

हिमरश्मि: } the cold-rayed

हिमांशु: } moon.

हिमवत् *m.* the Himalaya mountain.

हुंकारः the 'hum' sound.

हृ *with अभ्यव* 1 P. to eat; उत् to pluck up by the roots, extirpate; निर् to draw or take out; -सं to drop; curtail, shorten; to withhold; curb, restrain -व्या to speak.

हृषीकेश: name of Krishna.

हैमन्त *a.* cold, wintry.

हैम *a.* caused by snow.

हृद: a deep pool of water.

# A GLOSSARY

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## English-Sanskrit

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### A

Ablest *a.* पटुतम्, प्राज्ञतम्.  
 Absence, in one's परोक्षे, असन्नि-  
     धाने.  
 Absent-minded *a.* शून्यहृदय.  
 Accidentally *adv.* दैववशात्,  
     सहसा.  
 Accomplishment *s.* सिद्धि *f.*  
     संपादनं.  
 Accord, of one एकचित्त-मनस् *a.*  
 Acquaint *v. t.* बुध् *caus.*, ज्ञा  
     *caus.*  
 Acquainted *a.* ज्ञ in comp.  
     गृहीतार्थ; परिचित.  
 Adapt oneself to the will of  
     भावं अनुप्रविश् 6 P. छंदं अनुवृत्  
     1 A.  
 Advantage *s.* हितं, लाभः.  
 Adventure *s.* चरितं, चेष्टितं.  
 Affairs of state राजकार्याणि.  
 Affected *a.* पर्याकुल.  
 Afflicted *a.* पीडित; to be;  
     -खिद् *pass.*  
 Agony *s.* आतंकः.  
 All but *adv.* expressed by  
     कल्प or प्राय in comp.:—agreed  
     प्रतिपन्नकल्प.

Ancestral *a.* पैतृक; —property  
     रिक्वर्थं.  
 Ancient *a.* प्राक्कालीन, प्राचीन,  
     पुरातन.  
 Answer *v. t.* प्रति वच् 2 P.—भाष्  
     1 A; उत्तरं प्रतिपद् 4 A.  
 Anxious *a.* आकुल, सर्चित.  
 Appearance *s.* दर्शनं, रूपं.  
 Application *s.* योजनं, विधानं.  
 Approach *s.* उपस्थिति *f.*; आ-  
     गमनं.  
 Appropriate. *v. t.* आत्मसात्कृ  
     8. U.  
 Approve *v.* अभिनंद् 1 P.  
 Ardent *a.* पर, उत्कट, गाढ.  
 Assiduity *s.* तत्परता, निष्ठा.  
 Assist *v. t.* साहय्यं कृ 8 U. or  
     दा 3 U.  
 Association *s.* संगति *f.*, संगः.  
 Astonishing *a.* विस्मयावह,  
     आश्चर्यकर.  
 Attachment *s.* अनुरागः, आस-  
     क्ति *f.*  
 Attendant *s.* परिजनः, अनुचरः.  
 Attended *a.* सहित, युक्त.  
 Attract *v. t.* ह 1 P. आकृष्  
     1 P.  
 Auspicious *a.* मंगल, शुभ.

## Ava

## Con

Avarice *s.* लोभः, गृध्नुता.

Averse *a.* पराङ्मुखः.

Awaken *v. t.* प्रतिबृध् *caus.*

## B.

Baffle *v. t.* मोघीकृ 8 U; पथि-  
निवृत् 1 A.

Banner *s.* पताका.

Bard *s.* वतालिकः; वंदिन् *m.*

Base *a.* अधम, क्षुद्रः.

Basin *s.* द्रोणी, जलाशयः.

Become *v. t.* अनुरूप-उपपन्न *a.*  
भू 1 P. शुभ् 1 A. (gen.)

Befall *v. t.* आपत् 1 P. उपनम्  
1 P. (with gen.)

Beginning *s.* मूलं; from the—  
आमूलात्, आदितः.

Beholder *s.* प्रेक्षकः, द्रष्टु *m.*

Bent *a.* विहितप्रतिज्ञ, कृतसंकल्प—  
double with age जरानमितकाय.

Bid farewell *v. t.* आमंत्र 10 A.  
आप्रच्छ् 6 A.

Bit *s.* शक्लं.

Boast *v.* श्लाघ्-विकर्थ् 1 A.

Break open *v. t.* सन्धिच्छेदं कृ  
8 U.

Brought up संवर्धित, परिपोषित.

## C

Cake *s.* पिण्डापूपः.

Care, with—प्रयत्नेन, सादरं.

Carnivorous *a.* क्रव्याद्, पिशि-  
ताशनः.

Cast off *v. t.* निराकृ 8 U. प्रत्या-  
दिश् 6 P.

Cause *s.* पक्षः.

Censurable *a.* गर्हणीय, निव्यः.

Certain *a.* धृत, नियतः.

Certainly *adv.* नियतं, नूनं, खलु.

Chance of failure *s.* असिद्धि-  
संभवः.

Change (for the better) *s.*  
विशेषः; विपर्यासः, परिवर्तः  
undergo a—विपर्यासं या 2 P.

Charming *a.* सुभग, रम्यः.

Circuitous *a.* वक्र, विजिह्यः.

Citadel *s.* दुर्गः.

Class *s.* वर्गः, सहाद्यायिगणः.

Clear *v. t.* प्र-क्षल् 10 P. प्र-मृज्  
2 P.

Clever *a.* बुद्धिमत्, पटुमतिः.

Close *v. t.* पिंधा, 3 U. निरुध् 7 U.

Colour *s.* व्याजः, अपदेशः.

Commendable *a.* प्रशस्य, श्लाघ्यः.

Commit *v. t.* आ-चर् 1 P. कृ  
8 U.

Communicate *v. t.* नि-विद्  
*caus.*

Company *s.* समागमः, संगः.

Completely *adv.* निःशेषः; एकांततः.

Compose *v. t.* पर्यवस्था *caus.*,  
संस्तंभ् *caus.*

Concerning *a.* संवंधिन्, गतः.

Conscious *a.* अभिज्ञ, ज्ञ-विद् in  
comp.

Constitute *v. t.* भू 1 P. अस्  
2 P.

## Con

## Dis

Consultation, in-with संमन्त्र्य,	Demand <i>v.t.</i> प्रच्छ 6 P.
संवाद् (instr.)	Desist <i>v.i.</i> वि-रम 1 P.
Contending <i>s.</i> कलहः, विवादः, स्पर्धा.	Desolate <i>v.t.</i> निर्जनीकृ 8 U. उत्थवंस् <i>caus.</i>
Contracted <i>a.</i> संकुचित्, संपिण्डित्.	Despair <i>v.i.</i> निराश <i>a.</i> भू 1 P.
Conversant <i>a.</i> अभ्यन्तर, अभिज्ञ.	Detail <i>s.</i> विशेषः, विस्तरः.
Cost <i>s.</i> व्ययः, मूल्यं.	Deterred <i>a.</i> त्रासित, निवारित.
Countryman <i>s.</i> स्वदेशजः, देश-बंधुः.	Devise <i>v.t.</i> चित् 10 P. प्रकल्पृ <i>caus.</i> युज् <i>caus.</i>
Court <i>s.</i> सभा; royal-नृप-राज-सभा.	Devolve <i>v.t.</i> संक्रम् <i>caus.</i> निक्षिप् 6 P.
Covered over <i>a.</i> आच्छन्न, आवृत्.	Devoted (to) <i>a.</i> आसक्त, तत्पर.
Cross <i>v.t.</i> आक्रम् 1 U.	Devotion <i>s.</i> भक्ति <i>f.</i>
Crowned, to be-with success फल् 1 P.	Devout <i>a.</i> धर्मनिष्ठ, धर्मपर.
Crumb <i>s.</i> खण्डः, शक्कलं.	Dictionary <i>s.</i> कोशः, शब्दाभिधानं.
Culprit <i>s.</i> अपराधिन् <i>m.</i>	Difficult <i>a.</i> दुष्कर, दुःसाध्य.
Current <i>s.</i> रथः, वैगः.	Difficulty <i>s.</i> आपद् <i>f.</i> , कृच्छ्रं, दुग with great—कथं, कथमपि,
D	
Danger <i>s.</i> संकटं, आपद् <i>f.</i> , कृच्छ्रं.	Dignity <i>s.</i> आभिजात्यं, प्रतिष्ठा. गौरवं.
Dear <i>a.</i> प्रिय, कान्ति.	Diligently <i>adv.</i> सोद्यमं.
Deed <i>s.</i> चरितं, चेष्टितं.	Direct <i>v.t.</i> युज्, निविश्, <i>caus.</i>
Deep <i>a.</i> अगाध, गंभीर.	Directed <i>a.</i> आसक्त, अभिनिविष्ट.
Defaulter <i>s.</i> दंडयः, अपराधिन् <i>m.</i>	Directly <i>adv.</i> सरलमार्गेण, अत्रानागत्य.
Defeated in one's attempts: <i>a.</i> भग्नोद्यम, मोघप्रयत्न.	Discharged <i>a.</i> मुक्त, क्षिप्त.
Definite <i>a.</i> विशिष्ट, विशेष in comp.	Discrimination <i>s.</i> विवेकः, परिच्छेदः:
Delay <i>s.</i> विलंबः, कालातिपातः; without अकालहीनं.	Disguised as, वैषं परिदधान, व्यंजनोपेत.
Delighted <i>a.</i> प्रमुदित, सानन्द.	Disgust <i>s.</i> निवेदः.
Delightful <i>a.</i> प्रामोदिक, आनन्दन्.	Disgusted <i>a.</i> निविण्ण.
Deliverer <i>s.</i> त्रात् <i>m.</i> रक्षकः.	Disloyal, to be वि-अप-रंज् <i>pass.</i>
	Dismissed <i>a.</i> विसर्जित.

Dis

Fai

Dispelled <i>a.</i> निरस्त.	Emperor <i>s.</i> अधिराजः, चक्रवर्तिन्- <i>m.</i> , सम्राज् <i>m.</i>	
Disrespect <i>v. t.</i> अवमन् 4. A.	Employ <i>v. t.</i> प्र-युज् 7 A.	
Disrespectfully <i>adv.</i> सावज्ञं.	Employment <i>s.</i> व्यापारः, उद्योगः.	
Distinguished <i>a.</i> विख्यातः;— guest अतिथिविशेषः.	Enchant <i>v. t.</i> विलुभ् <i>caus.</i> , हृ 1. P.	
Distressed <i>a.</i> शोकापन्न दुःखात्.	Engaging <i>s.</i> अभियोगः, व्यापारः.	
Disturbed <i>a.</i> विकृत.	Engrossed <i>a.</i> निमग्न, आकुल.	
Divide <i>v. t.</i> वि-भज् 1 P.	Enraged <i>a.</i> सामर्घं, प्रकोपित.	
Divine <i>a</i> देव (वी <i>f.</i> ), दिव्य.	Entreaty <i>s.</i> प्रार्थना.	
Doomed by fate <i>a.</i> दैवोपहत्.	Envy <i>s.</i> मात्सर्यं.	
Draw near <i>v. i.</i> प्रत्या-सद् 1 P.	Epithet <i>s.</i> विशेषणं.	
Dreadful <i>a.</i> भयप्रद, भयावह.	Escape <i>v. t.</i> निर्गम् 1. P. निष्क्रम् 1. 4. P.	
Dreariness <i>s.</i> शून्यत्वं, निर्जनत्वं.	Excellent <i>a.</i> विशिष्ट, प्रकृष्टतम्.	
Dreary <i>a.</i> निर्जन, धोर.	Excessively <i>adv.</i> भृशं, नितरां, अतिमात्रं.	
Dressed <i>a.</i> परिच्छिन्न.	Execute <i>v. t.</i> अनु-स्था 1. P. सं-पद् <i>caus.</i>	
Dried up <i>a.</i> पीत, उच्छोपित.	Exertion <i>s.</i> परिश्रमः, आयासः.	
Due <i>a.</i> देय.	Exhausted <i>a.</i> परिश्रान्त, खिन्न.	
Dull <i>a.</i> मन्दवृद्धि, जडमति.	Expectant <i>a.</i> ईप्सु, लिप्सु.	
Duty <i>s.</i> धर्मः, कर्तव्यं.	Expedient <i>s.</i> उपायः, गुणः.	
E		
Early in the morning महति प्रत्यूषे.	Expose <i>v. t.</i> पात्रं कृ. 8 U. पदं नी 1 P or गम् 1 P..	
Earnestly <i>adv.</i> उत्कटं, प्रगाढः; I hope—इति मे गाढाभिलाषः.	Extend, how far कियदवधिक <i>a.</i>	
Ease, at, निर्वृत, वीतर्चित.	Extensive <i>a.</i> विस्तीर्ण.	
Eatable <i>s.</i> भक्ष्यं, अभ्यवहार्य.	Extent, to any, -स्तोकांशेनापि.	
Economically <i>adv.</i> मितव्ययेन.	Extraordinary <i>a.</i> अद्भुत, अनन्य- सामान्य.	
Education <i>s.</i> अध्यापनं, शिक्षणं.	F	
Effect <i>v.t.</i> संपद् <i>caus.</i> , साध् 5. P.	Fail <i>v. i.</i> विफलीभू 1 P. मोघीभ	
Elapse <i>v. i.</i> व्यति-इ 2 P. अतिक्रम् 1. 4. P.		
Elders <i>s.</i> गुरुजनः, गुरु pl.		

Fai

Hid

Failed in attempts भग्नोद्यम,  
मोघप्रयत्न.

Faithlessness s. असत्यसंधता,  
प्रतिज्ञाभंगः.

Fall in with आसद् *caus.* दृश्  
1 P.—out संपद् 4 A.;—upon.  
आपत् 1 P. अवस्कंद 1 P.;—a  
victim आभिषतां गम् 1 P.,  
भक्ष्यस्थान भू 1 P.

Famine s. दुर्भिक्षं.

Fathers s. पितरः स्वधाभुजः.

Favourite a. वल्लभ, प्रिय.

Fawn (Flatter) upon v.  
चाटुवादैः आराध् *caus.* or  
उपस्था 1 U.

Feature s. लक्षणं.

Feed (with food) v. i. भुज्  
*caus.*

Feign v. अप-दिश् 6 P.

Fickle a. तरल, चपल.

Field s. क्षेत्रं.

Fierce a. उग्र, भीषण.

Fiery-tempered a. कोपन, सुलभ-  
कोप.

Fine s. दण्डः; -a. शोभनं, सूक्ष्म.

Finish v. t. अव-सो 4 P., समाप्  
*caus.*

Fix (love) v. t. बंध् 9 P.

Follower s. अनुचरः, अनुयायिन् m.

Fowler s. व्याधः.

Freed, to be, मुच् *pass.*

Fret (oneself) v. परित्प् *pass.*  
क्षुभ् *pass.*

Fuel s. इंधनं.

Fulfilled a. पूर्ण, सफल.

Fully adv. अशोषतः, सर्वार्तमना.

Furnished a. संपन्न.

## G

Gentle a. मृदु, शान्त.

Gently adv. मन्दं मन्दं.

Get abroad v. i. प्रसृ 1 P.,  
प्रकाशतां गम् 1 P.

Give over सं-ऋ *caus.* (अर्पय).

Glory s. यशस् n. उदाहरणं.

Go home (to) v. i. स्पृश् 6 P.  
मर्माणि स्पृश्.

Gratitude s. कृतवेदित्वं, कृतज्ञता.

Graze v. i. वि-चर 1 P.

Guard s. रक्षित् m. रक्षकः.

Guardian of the world s.  
लोकपालः.

## H

Hail-stone s. वर्षोपलः, करका

Hastily adv. सरभसं, सत्वरं.

Haughty a. उत्तिसक्त, अवलिप्त.

Haunted a. निषेचित, समाश्रित.

Hearing of a case s. व्यवहार-  
दर्शनं.

Heart-rending a. हृदयभेदिन्,  
अरुंतुद.

Heat s. आतपः, उषणं.

Heir-apparent s. युवराजः.

Helpless a. अनाथ, अशारण, दीन.

Hesitate v. आ-शंक् 1 A.

Hide v. t. गुह् 1 U., प्र-छद् 10 U.  
U.

## Hig

## Ins

High <i>a.</i> उन्नत, अभिजातः ( words ) तारतर, कोपगर्भ.	Importune <i>v. t.</i> अनु-वंध् 9 P. निर्वंधेन प्रच्छ 6 P.
High-mettled <i>a.</i> उरुस्त्व.	Impose upon वंच् 10 P. विप्र-लभ् 1 A.
Hold <i>v. t.</i> मन् 4 A.	Impossible <i>a.</i> दुःसाध्य, अशक्य.
Honesty <i>s.</i> आर्जवं, निष्कापटचं.	Improve <i>v. t.</i> उन्नति श्रेयस्त्वं-नी 1 P. उत्कृष् 1 P.
Honeyed <i>a.</i> सुधास्यंदिन्, मधुमय, मधुमधुर.	Improvement <i>s.</i> उन्नति <i>f.</i> , उत्कर्षः.
Honour <i>v. t.</i> सं-भू <i>caus.</i>	Inanimate <i>a.</i> अचेतन.
Honourably <i>adv.</i> सगौरवं, प्रति-पत्तिपूर्वकं.	Inauspicious <i>a.</i> अभद्र.
House-holder <i>s.</i> कुटुंबिन्, गृह-भेदिन्. <i>m.</i>	Inborn <i>a.</i> नैसर्गिक ( <i>की f.</i> ), सहज.
House-hold duties <i>s.</i> गृह-कार्याणि, कुटुंबभरः.	Incarnate <i>a.</i> मूर्त, शरीरिन्.
Housewife <i>s.</i> गृहिणी.	Incur displeasure कोप-अकृपापात्रं भू 1 P.
Huge <i>a.</i> स्थूल, विशाल.	Independence <i>s.</i> स्वातंत्र्य, स्वैराचारः.
Humour <i>s.</i> छेदः.	Indian <i>a.</i> भरतवर्षीय.
Hung <i>a.</i> अवलंबित, अवसक्त.	Indicate <i>v. t.</i> व्यंज् <i>caus.</i> द्युत् <i>caus.</i>
I	
Ill <i>a.</i> अस्वस्थशरीर.	Indifferent <i>a.</i> तटस्थ, उदासीन, मध्यस्थ.
Illness <i>s.</i> अस्वास्थ्यं, विकारः.	Indigo-pot <i>s.</i> नीलीभाण्डः.
Image <i>s.</i> प्रतिविव, प्रतिफलं.	Industry <i>s.</i> उद्यमः; अध्यवसायः, कार्यभियोगः.
Imagination धी <i>f.</i>	Inflicting punishment <i>s.</i> दन्डनं.
Immediately <i>adv.</i> सप्तवेव.	Influence <i>s.</i> विकारः.
Immodesty <i>s.</i> अविनयः.	Inform <i>v. t.</i> नि-वद् <i>caus.</i> , विज्ञा <i>caus.</i>
Immoral <i>a.</i> असाधु, अधर्म in comp.	Innumerable <i>a.</i> असंख्य, संख्यातीत.
Immortal <i>a.</i> अमर, अक्षय, अनश्वर.	Inquiry <i>s.</i> व्यवहारः.
Impending, to be closely उन्नम् 1 P.	Insignificant <i>a.</i> क्षुद्र, नीच.
Important <i>a.</i> गुरु.	Inspire (with confidence.) विश्वासं नी 1 P. विश्वास् <i>caus.</i>

Insult *s.* निकृति *f.*, मानभंगः.  
Intent *a.* पर, तत्पर, परायण in  
comp.

Intimate *a.* रुद्धसौहृद्.

J

Jaw *s.* दंष्ट्रा, दशनः.

K

Keep contented *v. t.* अनुरंज्  
*caus.*

Kept. *a.* स्थापित.

L

Lady (voc.) भवति.

Laid down *a.* प्रणीत.

Lamb *s.* छागः.

Lavish *a.* मुक्तहस्त.

Leave *v. t.* निक्षिप् 6 P. न्यासीकृ  
8 U.

Liberal *a.* वदान्य, त्यागिन्, उदार.

Library *s.* पुस्तकालयः, संग्रहः.

Lie *s.* असत्यं, अनृतं.

Liked *a.* कान्त, अभिमत.

Limited *a.* अल्पविषय, परिच्छिन्न.

Livelihood *s.* वृत्ति *f.*, जीविका.

Look to *v.* अव-ईक्ष् 1 A. अनुसं-  
धा 3 U.

Look intently *v. t.* स्तिमित-  
दृष्ट्या प्रेक्ष् 1 A., दृष्टिभिः-लोचनैः  
पा 1 P.

Lose त्यज् 1 P. ह *caus.*; lost  
one's life अपगतासुर्बभूव.

Loss, at a—to do किंकर्तव्यता-  
प्रतिपत्ति-मूढ़.

Love-lorn *a.* विधुर.

Lovely *a.* चारुगाव्र, कमनीय,  
मधराकृति; (garden &c.) रम-  
णीय, रम्य.

Lower region *s.* पातालः.

Loyal attachment to throne-  
अस्खलित-दृढ-स्वामिभक्ति *f.*

M

Majesty (His) महाराजः, देवः  
(Her) देवी.

Manifold *a.* नानाविध, बहुविध.

Market *s.* आपणः, पण्यवीथिका.

Mass *s.* जालं, पटलं.

Master completely *v. t.* पारं  
गम् or दृश् 1 P.

Matter *s.* अर्थः.

Mention, not to—expressed  
by का कथा-गणना with loc.,  
or आस्-स्था with तावत्.

Merchant *s.* वणिज् *m.* श्रेष्ठिन् *m..*

Merge into *v.* निमज्ज् 6 P.

Merit *s.* गुणः, पुण्यं.

Misdeed. *s.* पापं, दुष्कृतं.

Misfortune *s.* दुर्भाग्यं, मन्दभाग्यं.

Mistress *s.* भट्टीनी; भर्तृदारिका.

Misunderstand *v. t.* अन्यथा ग्रह-  
9 P. मिथ्या संभू *caus.* or क्लृप्  
*caus.*

Modern *a.* अर्वाचीन, आधुनिक.

Morality *s.* नीतिशास्त्रं.

## Mor

## Pit

Mortal *s.* मर्त्यः; *a.* अन्तकर, मृत्यु-जनन, प्राणहर.

Moved to be, (to pity) दया-द्रीभू *1. P.* करुणया विद्रु *1. P.*

Multiplied, to be, बहुलीभू. *1. P.*

## N

Naked *a.* अशरण.

Narrate *v. t.* कथू *10 P.* आचक्ष 2 A.

Narrow-minded *a.* कृपणमति.

Naturally *adv.* अवश्यमेव, नून खलु; प्रकृत्या.

Next to impossible अशक्य-प्राय, दुर्घटकल्प.

Noble *a.* कुलीन; —birth अभिजनः; कुले जन्म.

Nocturnal *a.* नैश.

Noise *s.* कलकलः.

Notice *v. t.* लक्ष *10 P.* वि-भू caus.

Number *s.* निकरः, संघः

Nymph *s.* अप्सरस् *f.*, देवता.

## O

Obedience *s.* आज्ञाधारक्तवं, अनुविधायित्वं, आज्ञानुरोधः.

Obey *v. i.* अनुरुध 4 A. अनुसृ 1 P.

Object. (sole) of love : स्नेह-स्यैकायनीभूत.

Observe *v. t.* निरूप *10 P.* पर्यालोच् *10 P.*

Occasion *s.* अवसरः.

Occupation *s.* व्यापारः, व्यवसायः. Offend *v. t.* अपरा, 4 P. (loc. or gen.)

Old *a.* वृद्ध, स्थविर, प्रवयस्, चिरत्तन, पुराण.

Oppress *v. t.* उपस्लु *1 A.* भूतं पीड् *10 P.* विप्र-कृ *8 U.*

Oration *s.* वाक्-प्रवन्धः.

Overcome *v. t.* वशीकृ *8 U.* वशं नी *1 P.*

Overtake *v. t.* आ-सद् caus.

Owner *s.* स्वामिन् *m.* अधिपतिः. P

Painter *s.* चित्रकरः, आलेखकः.

Palfrey *s.* वाजिन् *m.,* हयः.

Particular *s.* विशेषः.

Pass *v. t.* गम् caus., नी *1 P.* वह् with अति caus.

Past *a.* अतीत, गत.

Patience *s.* सहिष्णुता, क्षमित्वं.

Pay off *v. t.* शुद् caus. निर्यत् caus.

Peevish *a.* पिशुन, दुःशील.

Perforce *adv.* बलात्, बलेन.

Perilous time *s.* जीवित-संशयकालः.

Perplexing *a.* उद्वेगकारिन्.

Perturbed *a.* पर्याकुल, पारिप्लव. Philosopher *s.* तत्त्वविद् *m.* तत्त्वज्ञः.

Picture *s.* आलेख्यं, चित्रं.

Pious *a.* पुण्यात्मन्, धर्मशील.

Pitchy *a.* अन्ध, सूचिभेद्य.

Pitiable *a.* करुण, अनुकंप्य.

Plain <i>s.</i> समभूमागः, समस्थली.	Prompt <i>a.</i> उद्यत, तत्पर, दक्ष.
Plaintiff <i>s.</i> अर्थिन् <i>m.</i> अभियोक्तृ <i>m.</i>	Proper <i>a.</i> युक्त, उचितः.
Plaintive <i>a.</i> करुणः —cry आर्त-स्वरः करुणपरिदेवितं, विलापः.	Properly <i>adv.</i> सम्यक्, यथावत्, तत्त्वतः.
Pleasant <i>a.</i> सुखावह.	Proudly <i>adv.</i> सदर्प, उद्धतं, सावलेपं.
Pleasure-mountain क्रीडाशैलः.	Provided <i>a.</i> उपपन्न, सनाथ.
Pollution <i>a.</i> कलंकः.	Provoke revolt प्रजाकोपं, -क्षोभं-जन् <i>caus.</i>
Position <i>s.</i> अवस्था, स्थिति <i>f.</i>	Pull down <i>v. t.</i> नि-पत् <i>caus.</i> , अवसद् <i>caus.</i>
Possession <i>s.</i> वित्तं, विभवः.	Purification <i>s.</i> शुद्धि <i>f.</i> परिपूर्ति <i>f.</i>
Possible, as far as यावच्छक्यं.	Purifying <i>a.</i> पावन.
Pouring down <i>a.</i> वर्षिन्.	Put up with सह् 1 A. तितिक्ष 1 A.
Practice <i>s.</i> प्रयोगः.	
Precinct <i>s.</i> उपान्तः, परिसरः.	
Precipitate <i>a.</i> सरभस.	
Preferable <i>a.</i> श्रेयस्, इलाघ्यतर.	
Preparation संविधा.	
Presence <i>s.</i> सद्भावः.	
Present <i>a.</i> संन्निहित; to be- संन्निधा <i>pass.</i> ; <i>s.</i> उपायनं, उपहारः.	Qualified <i>a.</i> गुणवत्.
President <i>s.</i> अध्यक्षः.	Quarrel <i>v. i.</i> विवद् 1 A.
Prey upon भक्ष् 10 P.	
Prime <i>a.</i> मूल in comp. प्रधान.	R
Principle <i>s.</i> तत्त्वं, आगमः.	Rag <i>s.</i> चीरं; dressed in tattered—, चीरवासस्, परिहितचीर.
Prisoner <i>s.</i> बंदिः-दी <i>f.</i>	Rainy season <i>s.</i> प्रावृष्ट <i>f.</i> , वर्षा ( <i>pl.</i> )
Proceed <i>v. i.</i> उत्-भू 1 P. उत्पद्- 4 A. with प्रस्तु 2 U. प्र-वृत् <i>caus.</i>	Rash <i>a.</i> क्षिप्रकारिन्, अविमृश्य- कारिन्.
Proceeding from <i>a.</i> उद्भव, संभूत.	Rashness <i>s.</i> साहसं, क्षिप्रकारिता.
Profess to be one's daughter कन्या नाम भू 1 P.	Rather <i>adv.</i> ईषत्, किञ्चित्.
Proficient <i>a.</i> प्रचीण, पारंगत, पारदृश्वन्.	Rave <i>v. i.</i> प्र-लप् 1 P.
	Reach the ears. कर्णविषयं या 2 P. श्रुतिपयं आपत् 1 P.
	Ready <i>a.</i> सज्जीभूत, सन्नद्ध.

Rea

Sad

Ready-witted *a.* प्रत्युत्पन्नमति, प्रतिभानवत्.

Real *a.* तात्त्विक, *adv.* परमार्थतः

Realized *a.* अनुभूत, प्रत्यक्षीकृत.

Receive *v. t.* प्रत्युत्तनाम्-व्रज् 1 P.

Recourse, to have—to अंगीकृ 8 U. आस्था 1 U.

Recover *v. t.* आ-प्रति-पद् 4 A.

Reduce to ashes *v. t.* भस्मीकृ, भस्मसात्कृ 8 U.

Reed *s.* वेतसः.

Regard *s.* गौरवं, संभावना.

Region *s.* प्रदेशः.

Reign, in the—of महीं शासति तस्मिन्.

Relation *s.* ज्ञातिः, बन्धुः.

Relent *v. i.* मृदुतां गम् 1 P. काठिन्यं त्यज् 1 P.

Religious *a.* धर्म्य;—action धर्मक्रिया.

Reluctantly *adv.* अकामतः, *a.* बलेन अनिच्छत्.

Remedy *s.* प्रति (ती) कारः, प्रतिपत्ति *f.*

Remove *v. t.* अपनी, अपहृ 1 P.

Renowned *a.* विश्रुत, प्रथित.

Repeating *s.* उच्चारणं, उदीरणं.

Reported, to be—expressed. by इति श्रूयते, इति जनप्रवादः or इति किवदन्ती श्रूयते.

Respect *s.* विषयः; (*u.*) मन् *caus.* पूज् 10 P.

Respectfully *adv.* सादरं, सप्रश्रयं.

Resplendent *a.* देदीप्यमान, भ्राजमान.

Restraining *s.* निग्रहः, संयमः.

Result *v. t.* पर्यव-सो 4 P.

Return (to the subject of discussion) प्रकृतं अनुसन्धा 3 U. or अनुसृ 1 P.

Revenge, to take—वैरनिर्यातिनं-साधनं कृ 8. U.

Revile *v. t.* निर्-भर्त्स 10 A.. उपालभ् 1 A.

Rider *s.* अश्वारोहः सादिन् *m.*

Ring *s.* अंगुलीयकं.

Rise against *v.* अभिद्रुह 4 P.. (acc.)

Risk *v. t.* संदेहे-संशये-पत् *caus.*

Roam *v. i.* परि-अट् 1 P. वि-चर् 1 P.

Rouge *s.* जाल्मः, धूर्तः, कितवः.

Rout *v. t.* वि-द्वृ *caus.* वि-ध्वंस् *caus.*

Ruin *v. t.* नश् *caus.* *s.* प्रणाशः.

Run a risk संशये (आत्मानं) पत् *caus.*

Rush upon *v.* सहसा अभिसृ 1 P.. or आक्रम् 1 U.

Ruthlessly *adv.* निर्दयं, निर्घृणं..

## S

Sacred-ceremony *s.* संस्कारः, शास्त्रविधिः; learning श्रुतिः, निगमः.

Sacrificial *a.* मेध्य.

Sad *a.* उद्वेगकर, शोकावह, दुःखप्रदः.

Safely <i>adv.</i> क्षेमेण.	Single combat <i>s.</i> नियुद्धं, द्वंद्व-संप्रहारः-युद्धं.
Sandhyà adoration <i>s.</i> संध्यो-पासना.	Sinner <i>s.</i> पापकृत् <i>m.</i> , पापिन् <i>m.</i>
Save <i>v. t.</i> रक्ष 1 P. त्रै 1 A.	Sister's husband <i>s.</i> आवृत्तः, भगिनीपतिः.
Saying <i>s.</i> उक्ति <i>f.</i> , वचनं.	Slaughter-house <i>s.</i> वधस्थानं-गृहं.
Scene <i>s.</i> स्थानं, दृश्यवस्तु <i>n.</i>	Sleepless <i>a.</i> उत्तिक्र.
Scheme <i>s.</i> उपायः.	Slight <i>v. t.</i> अवधीर् 10 P. अव-मन् 4 A.
Scorching <i>a.</i> तीक्र, तिग्म, प्रखर.	Snore <i>v. i.</i> घर्घररखं कृ 8 U.
Scriptural point <i>s.</i> शास्त्रविषयः.	Solitary <i>a.</i> विविक्त, विजन.
Season <i>s.</i> समयः, कालः.	Soundly <i>adv.</i> गाढं, निर्भरं.
Secret <i>s.</i> रहस्यं.	Sovereignty <i>s.</i> प्रभुत्वं.
Secure <i>v. t.</i> जन् <i>caus.</i>	Spectator <i>s.</i> प्रेक्षकः द्रष्टृ <i>m.</i>
Self-respect <i>s.</i> स्वाभिमानः.	Speed <i>s.</i> वेगः.
Sell <i>v. t.</i> वि-क्रि 9 A.	Spend <i>see</i> Pass.
Senseless <i>a.</i> निःसंज्ञः अपगतचेतन.	Splendid <i>a.</i> शोभन, चारु, उत्तुंग, विशाल.
Senses <i>s.</i> संज्ञा, चेतना.	Spoil <i>v. t.</i> मलिनीकृ 8 U.
Sensibly <i>adv.</i> वोधपूर्वं, सचेतनवत्.	Sprout <i>s.</i> पत्लवः, किसलयं.
Serene <i>a.</i> प्रशान्त.	Spy <i>s.</i> चरः.
Set ( mind ) <i>v. t.</i> युज् <i>caus.</i> बंध् 9 P. निविश् <i>caus.</i>	Stick <i>s.</i> यष्टि <i>f.</i> , लगुडः.
Severely <i>adv.</i> परुषं, बलवत्.	Still <i>a.</i> निश्चल, जड.
Sharp <i>a.</i> तीक्ष्णमती, कुशाग्रबुद्धि.	Stop <i>v. t.</i> प्रति-सिध् 1 P.
Shepherd <i>s.</i> मेषपालः.	Storm <i>v. t.</i> अवस्कंद् 1 P.
Ship <i>s.</i> पोतः.	String <i>v. t.</i> अधिज्य-आततज्य <i>a.</i> कृ 8 U.
Shoot through <i>v.</i> निर-च्यथ् 4 P.	Stroke <i>s.</i> निर्धातिः, प्रहारः.
Shoulder <i>s.</i> स्कंधः, अंसः.	Strong-minded <i>a.</i> धीर.
Shy ( at ) दृष्ट्वा चकित् <i>a.</i> भू 1 P. सहसा निवृत् 1 A.	Student. <i>s.</i> अध्येतृ <i>m.</i>
Side <i>s.</i> पक्षः.	Subject <i>a.</i> अधीन, <i>s.</i> आस्पदं-पात्रं.
Sight <i>s.</i> स्थानं; आलोकः, दर्शनं.	Submit <i>v. i.</i> सह 1 A.
Sign <i>s.</i> व्यंजनं, लक्षणं.	
Silken <i>a.</i> कौशेय.	
Silver <i>a.</i> रजत in comp.	

Sui

Tut

Suitable *a.* अनुरूप, सदृश  
(-शी *f.*).

Sullied with disgrace *a.* अयशो-  
दूषित, अपमानमलीमस.

Sully *v. t.* मलिनीकृ 8 U. दुर्-  
*caus.* (दूषयति).

Superior, to be, अतिरिच्च-विशिष्ट  
*pass.*

Supplied *a.* संपन्न.

Support (oneself) *v.* वृत्ति कृ  
8. U. जीवितं धृ 10 P.

Surmount *v. t.* उत्तृ 1 P.

Surpass *v. t.* अति-शी 2 A.,  
अति-रिच्च-विशिष्ट *pass.*

Survive *v. t.* अति-अनु-जीव 1 P.

Suspicion *s.* आशंका.

Sustain *v. t.* धृ 10 P. अवलंब्  
1 A.

Swarm *v. t.* मिल् 6 P. संघशः  
संपत् 1 P.

Swear *v.* शप् 1 U.

Sweep away *v. t.* अप-वह-  
*caus.*

Syllable *s.* अक्षरं.

## T

Taking food *s.* आहारसेवनं,  
अन्नास्वादनं.

Tall *a.* तुंग, उच्छित, प्रांशु.

Tamely *adv.* कलीववत्, नष्ट-  
वीर्यवत्.

Tarry *v. i.* चिरायति (*denom.* ),  
-विलंब् 1 A.

Taunt *s.* उपालंभः.

Temple *s.* देवतायतनं, देवालयः.

Temporary *a.* अचिर, क्षणिक.

Temptation *s.* प्रलोभनं, विकारः.

Theory *s.* आगमः, शास्त्रं.

Think of मति कृ 8 U. (with  
dat.)

This and the like *a.* एवमादि.

Thought *s.* संकल्पः, चिन्ता.

Threshold *s.* देहली.

Through *prep.* मुखेन in comp.

Thrown down *a.* निपातित.

Tidings *s.* उदन्तः, वृत्तान्तः.

Tired *a.* क्लान्त, श्रान्त.

Tortoise *s.* कर्मः, कर्मठः.

Touchstone *s.* निकषः.

Transformed, to be भावेन  
परिणम् 1 U., भावं आपाद 4 A.

Treading in the footsteps  
पदानुसरणं, पदानुविधानं.

Treat *v. t.* व्यवहृ-आचर 1 P.  
वृत् 1 A. (with loc.); with  
सन्धा 3 U.

Tributary prince सामन्तः, करदः.

Tribute *s.* करः, बलिः.

Trifling *a.* क्षुद्र.

Troop *s.* सैन्यदलं, अनीकं.

Trouble *s.* क्लेशः, दुःखं.

Troublesome *a.* कष्टप्रद, क्लेशा-  
वह.

Truthfulness *s.* सत्यवादित्वं.

Turn *s.* पर्यायः, वारः.

Tutelary deity *s.* कुलदेवता.

## Umb

## Zea

## U

**Umbrella** *s.* आतपत्रं.

**Uncommon** *a.* असाधारण,  
लोकोत्तर.

**Undertaken** *a.* अभ्युपेत, अंगीकृत.

**Undertaking** *s.* आरंभः.

**Unending** *a.* अनन्त, शाश्वत,  
सनातन.

**Unfathomable** *a.* दुरवगाह्, दुर्बोध

**Unfortunate** *a.* मन्दभाग्य.

**Uninterruptedly** *adv.* निर्विघ्नं.

**United**, to be संगम् 1 A. संयुज्  
*pass.*

**Unparalleled** *a.* अनुपम, अप्रतिम.

## V

**Value** *v. t.* बहु मन् 4 A.

**Vanquish** *v. t.* वशं नी 1 P.  
मूर्धन् पादं, निधा 3 U.

**Vary** *v. i.* भिद् *pass.*, varies  
as the nature of the work.

. प्रयोजनापेक्षितया चल्.

**Vaunter** *s.* विकल्पनः, आत्मशला-  
धिन् *m.*

**Verdant** *a.* हरित, शाढ़ल.

**Vernal season** *s.* मधुमासः, वसंत-  
समयः

**Very** *a.* परम, or expressed by  
अपि.

**Vie** *v. i.* स्पर्ध् 1 A; तुल् 10 P.

**Violently** *adv.* प्रसह्य, प्रसभं,  
बेगेन.

**Virtue** *s.* धर्मः, सत्पथः.

**Virtuous** *a.* साधुवृत्त, धर्मशील.

## W

**Wait** *v.* प्रतिपाल् 10 P. प्रति-  
ईक्ष 1 A;—upon *v.* उप-स्था-  
1 U.

**Walking** *s.* पर्यटनं, विहारः.

**Want** *s.* अभावः.

**Wanting**, to be परि हा *pass.*

**Warlike** *a.* विक्रान्त, शूर;—deeds.  
पराक्रमः, वीरविजूम्भितं.

**Warning** *s.* प्रवोधनं.

**Wicked** *a.* दुरात्मन्, दुराशय.

**Wild** *a.* वन्य, मत्त.

**Will** *s.* इच्छा, कामः; against  
one's—बलात्, बलेन, अनिच्छ-  
तोपि, तस्य; at—स्वैरं, स्वेच्छया.

**Win over** *v. t.* वशं नी 1 P.,  
ग्रह् 9 P.

**Wolf** *s.* वृकः.

**Wonder** *s.* आश्चर्य; it is no—  
नेतत् चित्रं, किमत्र चित्रं.

**Wonted** *a.* सहज, नैसर्गिक.

**Wood-cutter** *s.* काष्ठच्छिद्  
काष्ठतक्ष् *m.*

**Work**, cease to, व्यापारात् विरम्  
1 P.

**Working** *s.* व्यापारः, चेष्टा.

**World**, my all the जीवित-  
सर्वस्वीभूत *a.*

**Worthy** *a.* अनुरूप, सदृश.

**Wretched** *a.* दुष्ट;—man नरा-  
पसदः, नरहतकः.

## Z

**Zeal** *s.* भक्ति *f.*, उत्साहः.

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